

THE
Picture of a per-
fit Common wealth,
describing aswell the offices
of Princes and inferiour Ma-
gistrates ouer their subiects,
as also the duties of sub-
iects towards their
Gouernours.

Gathered forth of ma-
ny Authors, as wel humane, as
divine, by Thomas Floyd
master in the
Artes.

Printed at London by
Simon Stafford, dwelling
on Adling hill.
1600.



HONORA-
tiss. & magnifico
Domino, D. Thomæ
Egertono, Equiti aurato, D.
Custodi magni sigilli An-
glie, ac Regii Senatus dignis-
simi Cōciliario : Nec non D.
Ioanni Egertono, vnico eius
filio & Hæredi.

S. P. D.



*IVI cele-
berrimum
iurispru-
dētiæ sta-
dium stu-*

*diumq; siue philosophiæ,
quam vulgo Ethicen ap-
pellant, ac aliqua saltē
politices notitia contin-*

A 2 gere

EPISTOLA. H
gere autumāt: aut alter-
natim in Ethicis disci-
plinis, & politica philo-
sophia se anteire posse
sine iurisprudētiæ admi-
niculo arbitrantur: cer-
te, illi, vcluti pisces hamo
irretiuntur, decipiuntur,
& toto aberrant cœlo.
Omnium rerum est vicis-
titudo, discolorq; vſus re-
rū, & vnares adiumen-
to alterius indiget: sic
mercatores vicissim no-
bis aduehunt commoda.

Mercibus ac Anglis mu-
tant sub sole recenti.

Rugosum piper, & pallen-
tis grana cununi.

Quippe

DEDICATORIA.

Quippe iurisprudētiæ
absq; Ethicis & politi-
cis disciplinis, leuidensis,
horridula, & semianimis
quædam facultas, dicen-
da, & ducenda est. Illa-
rumque præcepta nisi
iurisprudentiæ typo, cœu
gemelli vrsarum fœtus
formentur, etiamque at-
que etiam lambantur mi-
nus, fermentata censem-
tur, & veluti veratro scu-
belleboro atro inebrian-
tur. Nec iniuria itaque
Bartalus, aliquic iuris-
prudentiæ antesignani
utrasque facultates tan-

As quam

AD EPISTOLAM
quam speculatiwas cum
practicis copulandas se-
se iudicant. In ea procul-
dubio iudicio tu (Nobi-
lissime heros omnimodis-
que literarū dotibus in-
signite Iudex) es consti-
tutus, qui ad nominis tui
sempiternam gloriā cum
practicis speculatiwas fa-
cultates semper coniux-
isti, idque non in philoso-
phia solū, sed etiā (ut in-
quit Cicero de seipso) in
dicēdi exercitatione fe-
cisti, ita ut iam te esse in
utraque facultate parcm
quis nisi luscus neget?

Qua

DEDICATORIA.

Quæ quidem cum ego
mccum altamente repu-
tauerim, hominumq; hu-
iis tempestatis mores
tam in cultos, & tam
rudes esse animaduerte-
rim, cōmouebar animo,
& quasi æstro extimu-
labar, ut illis, quantum
in me esset, consulere,
utq; hoc qualcunq; sit
opusculum, construere,
constructumq; tibi, tuo
que Gnato & Hæredi,
præclaræ indolis &
magnæ spei Iuueni con-
iunctim consecrare. Quis
enim in tanto morum
naufrā-

du

byo Hæmod I

EPISTOLA
naufragio tacere potest?
Ne ego quidem. Acci-
pite igitur placida eorum
placata mente (magni-
fici DOMINI)
hoc ingeniali mei symbo-
lum, accipite (inquam) eorum
me ipsum, cui cordi erit
quicquid vobis eorum ho-
nori eorum gloriæ fuerit,
toto animo perficere.
Deus optimus maxi-
mus amplitudines ve-
stras et dignitatē proro-
gare, fulcire, et cōserua-
re dignetur. Oxonii, e
collegio Iesu, Anno a
partu virginis. 1600.

V. A.

Thomas Floyd.

To the Reader.



VEN as the
musike of an
Instrument ,
whose harmo-
nious sounde
either deligh-
teth or displeaseth the hea-
rers, according to the skill
of him that plaieth thereon:
So these my first fruits, pro-
ceeding from my barren in-
uention and shallow wit, do
yeeld like content or discon-
tent, resembling well my sil-
lie Muse, which makes mee
more to feare, that it wil be as
hard for mee to obtaine thy
plausible fauour, as it was for
hard conceited *Anthonie* to
gaine the good wil of the Se-
natours, when his deeds had
proued him a peremptorie
foe

By I. Haemod E

The Epistle

to ROME. Neuerthelesse, Aristotle, who all his daies in a maner had bin an Atheist, yet cry'ing, *O Ens entium misserere mei,* in his last and lost day, caused the people to thinke þ he had some knowledge of God. Whereupon afterward being dead, they eternized his name. So now I in like sorte doe hope, thou wilt suspence thy fauourable censure, and grant me a pardon of course, that I may vse the like excuse, differing in effect, as an aunswere for my defence: which if it seem *serio* to any one, yet *serio*, as obserued of the Philosophers & husbandmen, who with one assent agreed, *perfectionē prius esse aliquam privationem consequentis*, proceeding frō the selfe same Stocke; for the

tree

to the Reader.

tree y^e beareth twise a yere,
or oft, fyrst bringeth fruit sa-
uouring of sweetnes, the last
tasting somewhat sowre. So
this my little one and fyrst
borne hath more imperfey-
tions (I confesse) and there-
fore craueth some pardon:
for as Hercules, which con-
quered and ouercame by his
wreathes and victories, the
most part of the world, and
when hee could proceede no
further, therat ending and
making a full period, caused
pillers to bee set vp, which
were termed after his name,
on which was written *non ul-*
tra: But of late daies, Christo-
phorus Columbus, finding a
farther passage, and going
beyond Hercules his *non ul-*
tra, in respect thereof there
were other pillers set vp, on
which

The Epistle

which was written, *Plus ultra.* So I in like maner (gēde Reader) with Hercules, being equal in number, though farre interiour in qualite, wading as far as my simple abilitie could affoord, and my slender wit allow, according to that small talent of learning and knowledge I had, hauing more perfectly composed and compild this my little pamphlet, that I might well with Hercules say, *Non ultra.* Of which I was by some domestical yonker pruily bereft, beeing therewith not a little moued, & almost disconfited, vnlesse the entire loue and feruent affection I bare towards my high renowned Lord, & towards the young vertuous Gentleman his sonne, M. John Egerton,

to the Reader.

son, who ioynly as a Paracelsia Quintessens, reedified the wracke of my decay, and caused mee againe to take heart of grace, & to redouble my courage, that I was therby rather enforced by affection, than perswaded by reason, to attempt with Columbus, the finding out of *Plus ultra*, fearing to incurre the backbiting of the enuious, which might say, that my stinge was lost in the first assault, and my courage was quailed in the bud; applying that saying vnto mee, that Milo Crotoniates vsed to apply to himselfe, beeing not able to attempt and performe any Chiualrie or Act, which before hee vsed: and thereupon beholding his armes and thighes, lamented and

The Epistle

and cried, *As hi iam mortui sunt.* So should it be saide of me, His spirits are dead, his courage abated, that hee can performe and accomplish no more. Entring (courteous Reader) with a strict regard of these considerations, *iam tandem* clasping hold on me, that I deemed it better to aduenture this my torn, rent and lacerated ship into the maine sea, than to bee carped at, or to desist from my intended purpose: which considerations caused mee rashly to reach aboue my pitch, and to aduenture the more, presuming vpon thy gentle curtesie, to pardon this my rude and barbarous stile, beeing willing (according to the proverbe) to bee beaten on the anuill by Vulcan, & withall,

to the Reader.

all, to ycelde my selfe to the
censure of thy verdict to cō-
iecture, committing thine
to the tuition of Almigh-
tic God.

T. F.

A

A Table of all the
consents and master concie-
ned in this booke.

First, what is a Common
wealth, cap. 1. f. I.

2 How many sorts are there
of Common wealths.
cap. 2. f. II.

3 What is an Aristocratic,
cap. 3. f. 12.

4 What is a Democratic,
cap. 4. f. 14.

5 What is a Monarchie,
cap. 5. f. 20.

6 Which of these sorts is
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7 What things are requisite
in a king, cap. 7. f. 46.

8 Magistrates ought to see
justice administered, cap. 8
f. 47.

9 What is a Tyrant, cap. 9.
f. 48.

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11 What difference between
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f. 76.

15 Of Judges, cap. 15. f. 85.

16 Of Oeconomikes or do-
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cap. 16. f. 93.

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f. 106.

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f. 114.

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f. 123

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42 Ambicion, cap. 42. f. 281.
7. 43 Anger, cap. 43. f. 283.
7. 44 Sedition, cap. 44. f. 244.
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46 Conclusion to the magi-
strates, cap. 46. f. 303.

FINIS.

211013

What is a Common wealth, Cap. I.



Common wealth
is a living body
compact of sun-
dry estates and
degrees of me:

this body is composed of two
sorts, namely of the soule the
worthiest wight, and of the
members or parts. The soule
is the king or supreame go-
uernour: which I so terme,
for two considerations: first by
a simile, in respect of his au-
thoritie: for as Aristotle sai-
eth, that *anima* is *tota in toto*,
et tota in qualibet parte. That
is, is wholly in the whole bo-
dy, and in every part therof:
so the king in regard of his
authoritie is accounted. The

Aristotle

Aristotle
de anima
lib. 2.

B

second

2. *The Picture of a*
second & last reason, is in respect of his being & ending, who is no sooner said a king, then a king of some Common wealth, nor no Common wealth can be rightly a common wealth, without a king: so the body is no living body without the soule, nor no longer liueth, then the soule remaineth. For as *Augustine* saith, *Anima in hominem creando infunditur, infundenda creatur.* Or as some would haue it, A common wealth is a cōgregation, or a multitude of inhabitants, beyng as it were, the mother of vs all. Which we ought to hold so deare, that in defence therof we shuld not feare, to hazard *Cicer. de* our liues. For (as *Cic.* saith) *off. lib. I.* wee are borne not for our selues, but for our countrey, kindred,

August.

Arist.
politic.

Cicer. de our liues. For (as *Cic.* saith) *off. lib. I.* wee are borne not for our selues, but for our countrey,

perfit Common wealth. 3

kindred, friends & parents: childe, parents, and friends are deare to vs: but our countrie chalēgeth a greater loue, and exacteth a farther duty. This word Common wealth is called of the Latine word, *Respublica*, *quasi res populi-
ca*, the affaires of the people: which the latines cal the Government of a common wealth, or of a ciuill societie, and is termed of the Grecias a politicall gouernment, deriuied of the Greeke word *Polutia*, which signifieth the regimēt and estate of a citie, disposed by order of equitie, and ruled by moderation of reason, which answereth and concurreth most fitly to this my present discourse & purpose, as the order & estate wherby one or many townes are governed.

Arist po-
litic.

Plato.

4. The Picture of a
uerned, administered, ordai-
ned, to that end, that euery
societie shold by due order
or policie be framed. Al men
are naturally borne to affect
societie, whereof there be 3.
sortes; the one being giuen
to the engendring and pro-
creating of humane race, as
that of man and woman, and
this is wholly by nature, *Nam
omnium societatum nulla est
magis secundū naturam, quam
maris & fœminæ.* The other
addicted to policie and ciuil
gouernment, as lawmakers
within their several precincts
& limits; & this proceedeth
partly by nature, partly by o-
ther cautes. The 3. to lewd-
nes, and wickednes, as that of
pyrates, theues and conspi-
rators, which societie nature
needeth not: this hapneth in
many

many places, either for want of lawe, or the execution therof. This naturall inclination of societie in generall, is in it selfe rude and barbarous, vntill it be gouerned by counsel, and tempered by wisedome: wherefore some of theinselues, eyther by instinct of nature, or by diuine essence or secrete influence from aboue, haue deliuered vnto their posterities, a perfect way and sure reason, as a sugred potion or sweete balme of their beneuolence, to mitigate this humane societie, among whome many were termed authors: but God alone hath so framed the state of the whole common wealth & the gouernment thereof, by his owne eternall prouidēce, & also cōstituted

6 The Picture of a
& appointed Moses, as an in-
strumēt, to publish the same,
for our instructiōs & know-
ledge, by which meanes, ma-
ny profitable things, for the
due ordering of a common-
wealth, may be reaped & ga-
thered, for whose preserua-
tions, as amōgst the Grecians,
Persians, Iewes, & in these
our daies, many were accou-
ted authors of reformatiōns:
yet howsocuer, wee ought
somewhat to restraine our li-
bertie, diminish our credit, &
endamage our liues, in the
greatest ieopardy, for the
safetie hereof. So deare was
the loue of Vlysses to his
cōtry, that he preferred his
natiue soile Ithaca, before
immortalitie. Camillus a
noble Romane, being Dicta-
tor six times, & though bani-
shed,

*Homer
Odis.*

shed, yet when the Frenchmen had taken the Citie of Roine, & compelled the Romanes to redeeme their heads with golde ; he with the Ardeats, with whom hee liued exild, flewe the Frenchmen, & saued the citie from bondage. So Horatius Cocles a valiant Romane, with two more, at a bridge that entred into Rome, kept backe, and caused the whole armie of Porsenna to retire, vntill the bridge was broken downe behind them ; & then in spite of his enemy, armed as hee was, did swim safe into the citie, and saued his countrie. So likewise Cynegirus a man of excellent vertue, willing to incurre any torture or torment for his countries safety: who after many conflicts

8 The Picture of a
had with his enemies, whom
hee put to flight, and hardly
pursued, vntill they were co-
pelled to take shippynge, yet
this valiant man being not
willing to let them saile scot-
free, fastened his right hand
on one of their shippes, not
letting goe his hold, vntill it
was cut off, and then he held
with his left hand: of which
also he being depriued, held
at last with his teeth. Such
was his excellencie, and loy-
altie towards his countrey,
that no enterprise how great
soever, could cause him to
desist, to patronize the safety
therof. But contrariwise, Cor-
iolanus, whome if the fates
had prescribed his end in his
infancy, had not so treache-
rously, & vnnaturally borne
armes to the ruine of his own
naturall

Trognus
Pomp.

naturall countrey. Antenor *Dictis*
also blemished with this de- *Cretens.*
testable vice, & spotted with *Plutarc.*
this staine, most caitifly fled,
with two thousand men, into
Italie, and yeelded his native
citie into the handes of his
enemies the Grecians. And
no maruaile, seeing neyther
the loue of their countrey,
nor their owne loyalty could
move them to desist from so
lothsome & detestable a fact.
Alas, who is hee that would
not lament, to see the wrack
and ruine of his owne coun-
trie, and the happy stay ther-
of turned into hellish state?
much more, peruerting the
lawes of nature, yeeld his cō-
sent to leuell at the bitter
bane, and lay a plotte for the
finall destruction of his na-
tive soyle, considering and

10 *The Picture of a*
calling to minde the payne
due to such gracelesse dis-
obedient conspirators, & lewd
caterpillers, who neuer mist
to suppe of the same sorrow,
and tast of the first fruite of
their disnall misery. Happie
then is that common wealth,
whose safetie is no lesse joy-
full to it selfe, then to all, and
whose loyaltie may bee said
with Syllas host to crie out,
to Sylla, *Solus ego extincta*
patria non relinquar, now that
my countrey is destroied, I
wil not liue alone. Most hap-
py then is the citie and com-
mon wealth, where the peo-
ple in generall do obserue
the customes and rightes of
law, fearing them as a tirant.

1 That life which is due
to death is canonized; & rea-
ped double reward, if eclip-
sed

perfit Common wealth. IT
set in the defence of his
country.

2 All men are by nature
bound to embrace their na-
tive soile, not in regard of the
possessions which they enjoy
therein, but for the meere
loue thereof.

3 In the loue of our cou-
try we ought to perseuer, as
being not sufficient once to
haue loued it, vnhlesse we cō-
tinue to the end.

How many sortes are
there of Common
wealths. Cap. 2.

Of Common wealths there
are three sortes, Aristocraticie,
Democraticie, and Mo-
narchie.

*Arist. Po
lit. lib. 3.*

What

What is an Aristocratic. Cap. 3.

A Ristocratie is a gouernment, or empire, depending on the arbitrement of the best nobilitie, derived of the Greeke worde *Aristocratis*, in Latin, *Optimorum potentia*, in English, the rule of men of the best dispositiō, from which regiiment Kings were discarded and excluded. Such was the gouernment or estate of Rome, wherein the Senators ruled: this in the originall had experience, of the Empire of Kings, which within a little after was changed into an *Aristocratie*, as into a wors & meaner estate: at which time Tarquinius was banished, for

for the detestable cryme and
rape of Lucrecia, committed
by his sonne: after which
time, the tried moderation of
nobles or ancient Pieres of
Rome steeded as a lawe: for
all the authoritie and iurisdi-
ction consisted in the hands
of Senators or Aldermen,
which were in number a hū-
dred; who were accustomed
to creat two yeerely consuls,
so named, for the prouision
and consultation that they
made for the cōmon wealth.
The Thebans of a long time
obserued this gouernment.
This maner of gouernment
is this day in Venice, howbe-
it there is a Duke, which stā-
deth for naught els but for a
vaine cipher. Such hath bene
the imperial state of Carthage.
In this Aristocraticall go-
uernment,

uernment, mercenarie craftsmen, haue not bene thought worthy, to haue any place of any desert or estimation, appertaining to this or the like gouernment.

What is a Democratic. Cap. A.

DEMOCRATIE is a popular regiment, tending to the common good. This worde

*ff. de ori-
gine iur.
1.2. § ex-
actis us-
que ad §.*

Democratic is derived of the Greek word *Democratia*, in Latine *Populare potentia*, in English, the Rule of the

Commonalties, who obtained the superiority. This Empire was sustained by gentlemen, who we this day in England doe terme Esquires, such a gouernment is at this present time at Switzerland, where

the

perfit Common wealth. 15

the people are deuided into
Cantons or hundreds, from
whence the nobility haue bin
reected and excluded. Such
sort of gouernment was at
Florence, vntil 60. yeares a-
goe, which afterwardes was
changed into a Monarchiel
So likewise was that Empire
of Athens, in which Demo-
cratie aforesaid the seede of
rashnes & lawlesse lust held
the superioritie: because in a
disordinate multitude the
fruites of displeasure, as hate,
rebellion, sectes, & factions,
and other heynous crimes
must needs be nourished, by
a confusion of thisgouern-
ment, for defect of one sole
soueraigne, in whose handes
the first & chiefest forme of
gouernment depēded: which
beyng rightly established, is
termed

16 The Picture of a
termed a kingdome, or royl-
altie, which falling into these
vices, hauing most affinitie
therewith, and being nearest
vnto it, as into a tyranny of
their abolition, ariseth an A-
ristocratie, which is commo-
ly or often changed into an
Oligarchie & when the peo-
ple conspireth reuengement
of the iniustice of the gouer-
nours, there hapneth this in-
ferior gouernmēt of Demo-
cratic, because the vertue of
cominanders are not alwaies
alike. Those men are accou-
ted good mēbers of the Cō-
mon wealth, which to them-
selues liue least, and most to
their citiēs, & is hardly to be
found in the pernicious state
of Democratic, because it is
thought a cruell conflict in-
divers, combred with sundry
cogita-

perfit Common wealth. 17
cogitations, to leuell & ayme
at the self same marke: in so-
much that the desire of the
one is the content of the o-
ther, & al their desire tend to
the cōmoditie of the Cōmon
wealth: In which there are 3.
principal things to be noted,
in the gouernors therof: First
their loue towards it that is
now established: Secondly,
their authority in gouerning:
Thirdly, their vertue and
justice: all which are bani-
shed out of a Democracie.
Wherefore I worthily iudge
this sort of gouernment, to
be the meanest and worst of
the three, because there are
many that see the beginning
of the miseries which arise,
but few respecting their own
commoditie least, that seeke
to supprese the same. There

Cicero.

*Cicero et
Floren.*

18 The picture of a ^{per} Commonwealth
is no Commonwealth more way
loose then that wherein the and
common people haue most acry
liberty, which is their wished ried
desire, *Nihil enim magis cupit* as the
popularis multitudo, quam po- in con
testatem vivendi ut velit, The vulg
common people doe desire gar a
nothing more, then libertie ry th
to live at their pleasure, which often
argueth & sheweth their im- fore t
moderate vanitie and light- ted to
nes, their head-long doings, dra, v
and vnadvised dealings, void to lo
of discretion, which protu- medi
reth deadly sedition, mu- Here
tinies, & vproares, to the vt- the n
ter destruction of their king- ny he
dome. Wherefore there can ginni
no greater daunger ensue, or emb
happen to a Commō wealth deak
then to tollerate the rude, & written
common forte to rule, who the le
(as their propertie is) are al- of vo
wayes

perfit Common Wealth. 19.
wayes noted to be vnconstant
and wauering, tossed with e-
very sudden blast, and car-
ried with euerie light chaffe,
as the Prouerbe is, *Scinditur
in contrarium semper instabile
vulgus.* The weatherlike vul-
gar are prone to admire eue-
ry thing, & ready to turne as
often as the tide. Where-
fore they are rightly accoun-
ted to resemble the vgly Hy-
dra, which is sayd, no sooner
to lose one head, then im-
mediatly another groweth.
Herelhence they are called
the monsterous beast of ma-
ny heads, whose Empire be-
ginnig *Ordine retrogrado* re-
sembling the Hebrew, Chal-
deake, and Syriake, that are
& written frō the right hand to
the left with points instead
of vowels: so thus Democrati-
call

20 The Picture of a
call gouernment b̄ginneth
ropſie turuy, frō the meanest
to the highest, and as wan-
ting vowels, with the He-
brewes, that is, imperiall or
royall gouernment, endeth
without any point or period,
with *Fiat deſtructio*.

What is a Monar-
chie. Cap. 5.

A Monarchie is the royall
eſtate of an empire or go-
vernment, where one sole
Prince most magnificently
raigneth, assigned vnto vs
as a perfect caulme of per-
manent felicitie, against
ſturdy ſtormes of pinching
mifery. This word Monarchy
is derived of the Greek word
Monos & *Archos*, which in
Latine is *Vnius principatus*, in
English

English the gouernment of
one, in which Cōmonwelth
many cannot fitly gouerne,
wherfore it is thought expe- *Homer.*
diēt, that one should be cre-
ated soueraigne. In the be-
ginnig of the world, al peo-
ple were willing to subiect
themselues ynto a Monarch
which was Nimrod; and so *Gen. II.*
they became ciuill, calling
to minde, that mighty men
did lay engines, traps & de-
uices to rifle them. Not long
after, being sundry times an-
noyed by fierce and sauage
beastes, betooke themselues
to societies, frequēted & re-
forted ynto consorts of a set-
led stay, fenced and inui-
troned within one circuite
as their defence and safe-
gard, which were termed Ci-
ties. Likewise euery country

as

22 *The picture of a*
as hope of safety, desire of se-
curitie, enforced them to
chuse a Monarchy, the Iewes
only excepted, who were go-
verned by Judges and Com-
missioners especially elected
to administer Justice, & con-
tinue peace: but they after
the custome and manner of
other nations desired to haue
a king, to whom Saul, accor-
ding to their wished desire
was graunted, and then were
al people gouerned by kings,
and one king of al the world
was the Monarch, which Em-
pire or Monarchie first be-
gan in Babilon and Assyria,
consequently to the Persias,
than to the Grecians, last to
the Romanes it was transla-
ted. Plato that diuine and
famous Philosopher, wished
that there were on earth but
one

one King, as there is in hea-
uen but one God, to the end
that humane gouernment
might resemble the diuine,
which Lord of the world, as
a true Messias or Shepheard
of mankind, should affect &
loue all men alike, as his na-
turall subiects, guiding them
with good maners, lawes &
iudgements, affording them
a secure entercourse in all
places, so mightie a Soue-
raigne or Potentate, enui-
yng no person, and desiring
no occasion to enlarge his
frontiers by ambition, which
would bee a meanes of cea-
sing so many enemities,
warres, slauishers, spoiles &
robberies, incident to men,
in respect of pluralitie and
dissentions of gouernment. *Plato de*
Likewise Zeno the first and *legibus.*
chiefest

*The Picture of a
chiefest author of the sectes
of the Stoikes, imagined one
vniversall forme of gouern-
ment, tending to this effect,
that all men should not liue
by people & nations, being
separated by particular laws,
rites, and customes, but that
they shoulde acknowledge
themselues fellow citizens: &
as there was but one sort of
life, as there was but one
world, none otherwise than
as it were but one flock, fee-
ding vnder one shepheard
in common pastures, which
is more easilly to bee wished
than effected, considering the
disorder amongst men.*

*Whiche of these sorts
is the best. Cap. 6.*

*T*here is no estate so high-
ly established, or so per-
fектly

fectly ordered & managed, to be compared to the royall scepter of a Monarchie guarded with good and wholesome lawes, preventing perils, by imposing penalties on such as haply in tract of time eclipsed with lasciuious perturbations of the minde, might otherwhiles infringe the rights of Justice, and derogate from equitie & truth, if the severitie of lawes did not somewhat bridle their haughty mindes, & repreesse their frowarde dispositions, whereupon that the Empire of a Monarch is the soueraignest and chiefest, if my censure may stand for a sentence, may be evidently proved by fourre reasons. First, in that the peace, vnyty, concord and tranquillity of the

C commu-

ff de off. communalties, is said and ac-
 presil. cōs counted to be the finall end
 gruit in of the gouernour. But this
 princ. & peace, vnitie & concord, may
 autem de rather be maintayned and
 mendatis augmented through the rule
 princ. §. of one, then of many: there-
 deinde fore a Monarchie is best. Se-
 conueni- cendly, by the rule and go-
 ens col. 3. uernment of one, the power
 of the Common wealth is ra-
 ther fortified, which may be
Ut autem thus proued: Vertue by how
 de cōsan- much more it is vnited, is so
 gui. & vt much the more corroborata-
 e. infra. § ted, then if it were dispersed
 quia iigi- into many partes. If there-
 tur col. 6. fore the Common wealth be
 guided by the handes of one
 supreme gouernour, it is the
 rather munified, and by this
 meanes the Prince shal with
 greater power, pompe, and
vt. l. si might rule. Thirdly, arte or
 handicraft

handicraft is the more excell-
ent, by how much more it *cum i. se-*
doth imitate nature. But an *quent. ff.*
vniversall Common wealth, de adap.
is nothing els sauing an ima-
ginary, or artificiall per-
sonal body, *ff. de iss-*
hited body, seyng that in *re l. pre-*
such a naturall body, we da *ponebat.*
coniecture and see one head & *de fi-*
and many members: where- *deins. l.*
fore a Citie or Monarchie, if *moruo.*
it be so gouerned, it farre ex-
ceedeth: because it more *Ad idem*
imitates & resembles nature. *ex de off.*
Fourthly, prouinces which *oc. c. quo-*
are subiect vnto many, can- *nia ple-*
not enjoy peace & tranquil- *risque &*
litie, but are the rather mole- *hoc ver-*
sted & cumbred with iarres, *determi-*
bickerings, turmoiles, neuer *nati vii.*
liuing in quietnes, or posses- *q. I. cum*
sing rest. But contrariwise, in *apibus.*
a Monarchie men are igno-
rant of quarrels, liuing in

Bart. safetie & securitie voyd of all
trac^t. *de annoiances, incombred with*
regimine no care, abounding with
civitat. store, & flowing with plen-
tie of all abundance : to

*L. bac
cōsultis-
fima infi-
et ar.c.de
resi^t. l.
iure.* which if any will obiect, that by how much the more the number of rulers are, by so much the more excellent is the gouernmēt, because many are more prouident to foresee and prevent casualties which might happen to ensue, & withall, one is easier to be corrupted than many: Therefore the gouernment of many is to bee preferred before the gouernment of one: To which I answer, that although a king or Prince is but one, yet hee ought to haue many prudent and wise Counsellours, and in respect thereof he seemeth as many: and

perfit Common wealth. 29
and amongst many, one who
cannot possibly bee corrup-
ted, vntesse all be corrupted,
peruerted, and proue muta-
ble. Shal we then proue farre
inferior, and more sencelesse
than the vnnaturall bruite
beastes, which onely are by
sence guided? they do create
& elect one to be their king
and chiefe gouernour, as ex-
periēce of the Bees teacheth
vs, which do make choise of
the chiefest Bee, to be a king
ouer all the hieue, by which
the whole swarne are ledde
and guided, as being more
prouident and wise than the
rest.

1. hac cō-
sultissi-
mainfi.
et ar. c.
de testi. L
inre.

What things are re-
quisite in a King.

Cap. 7.

going out

C 3

First,

ff. de iust. & iure. First. a king ought to haue
 & iure reason and knowledge to
 distinguish Justice from in-
 justice, trueth from falsehood,
 lawfull from vnlawfull, al-
 lotting no priuiledge to de-
 fraude any of his right, reme-
 bring dominion, power, and
 superiority not onely graun-
 ted him: but withall confi-
 dence and trust to be repos-
 ed, not to that end he might
 at his pleasure condemne
 whom hee lust, and effect
 what hee wished; but what
 both law & religion should
 require, abandoning cruell
 feare: for the Prince, that is
 feared of many, needes most
 to feare manie. *Quis enim*
cum diligat quem metuit, aut
cum a quo se metuit putet? Se-
 condly, a king should haue
 free will, a right and a true
 meaning

Cicero.

meaning to louy euery one, not according to affection, but to desert & Justice, euery man by euē portion his owne: for as the minde of man in it selfe is moare precious and excellent then all the other partes, as beynge voyde of indignitie and blemish: so ought the iudgement and sentence of a king be incorrupt and irreprehensible in all points. Also hec should haue a perfect constācy to perseuere in wel doing, that at al times his deeds might proue his doctrines; for constancie & temperance in all points maketh vertue strōg. This is proued by the definitiō of iustice, which is *Instit. li.* a constānt & a perpetual will, *I. Arist.* yeelding euery one his own. *Ethic. li.* For the better accōplishmēt *I. cap. 4.*

Aristot.

C 4 hereof,

32 The Picture of a
hereof, foure things herein
are to be noted: first, the sub-
iect wherein this Justice is
contained, which is *Mens om-
niuum pars nobilissima*. Se-
condly, the consideration of
the parties in behalfe of whō
it is put in vre, who are the
most deere and louing crea-
tures of God: Thirdly, in re-
spect of the originall cause
from whence it proceedeth,
that is to say, from the omni-
potent God, from whom all
good thinges doe proceed:
Fourthly, in respect of the
authoritie of the person whō
he representeth, which is the
most glorious father. Also it
is expedient for a K. to haue
wisedome to decide contro-
uersie, fortitude to defend his
Common wealth, valour to
patronize his communalties
securitie.

perfit Commonwealth. 33
securitie. Wisdome without
justice, is but craftines, justice
without temperāce is mere
cruelty, temperance without
fortitude is extreme sauage-
nes. To the first, Nunquam
enim temeritas cum sapientia
comitatur, neque ad consilium *Cicero.*
casus admittitur. Rashnes ne-
uer accompanieth wisdome,
neither is blindhap admitted
to coulāile. Except wisemen
be made gouernours, or go-
uernours wisemen, mankind
shall neuer liue at rest, nor
virtue be able to patronize
and defend her selfe. To the
second, it behoueth a Prince
to haue such a zeale & godly
courage, that he may alwaies
shew himselfe a strong wall
for the defence of the trueth
and securitie of his subiects.

Plato.

Quis enim non obstat cupiat, Cicero.

C 5 gnis

34 *The Picture of a*
quis non tantum quantum au-
det et potest, conferat ad cōmu-
nem salutem. It is requisit for
a king to haue seueritie tem-
pered with lenitie, to represso
the furie of the froward and
wicked men, as a scourge al-
lotted to extirpate and roote
out al iniquity, carying a ma-
iestie in his thought, which
might gard his mid frō cow-
ardice, as the only priuiledge
to contēpt. Maiesty is accou-
ted to resemble the lighte-
ning from the East ; and the
threats of a king, the noise of
a thunder : wherefore it be-
houeth a king to place such
in authoritie, as are of an ex-
quisite vertue, & ayne least
thereat, and to repell them
from gouerninēt, that presse
most forwardes to attayne
the same. Also it is expedi-
ent

ent for a King, in executing
of iustice, in diuerse matters Aristot.
to make no procrastination Ethi.
or delay, which causeth of-
tentimes great daungers to
happen: which had it beene
obserued at the first, might
easly haue bin preueted, whē
as letters were sent from A-
thens to Archias gouernour
of Polemarches, detecting
the treason of certain out-
lawes who had conspired a-
gainst him, which letters af-
ter the receipt thereof, care-
lesse without any perusing
hee layed all night vnder
his pillowe, saying, Because
I iudge they are waightie
matters, I wil adiourne them
till the morrow. But before
the morning his life wastake
frō him. Which caueat Cice-
ro did put in practise beyng
consull,

36 . The Picture of a
consull, hauing a decree and
an order to suppress rebels;
who assoone as Fulvia the
paramour of Quintus Cu-
rius had disclosed their intent,
preuented it, otherwise hee
had the same night bin slain
in his owne house, and the
whole Citie fired. It is ne-
cessarie for a King to bee
stout & rich, that by the one
he may boldly challenge his
owne, and by the other re-
presse his enemies, which for
want thereof many become
tyrants, and of ouer aboun-
dance become enuious. A
King ought to gouerne his
realme and reigne ouer his
people, as a Father ouer his
children, and consider the
cause of the innocent, folow-
ing the example of God, in
bearing and regarding the

Plutarc.

Agesi-
lans.

com-

complaint of the distressed & needy, whō God regardeth and pitrieth, and as he wil not suffer the reprobate to escape vnpunished, so will he not permit the iniuries done to the innocent, to escape the graue without reuenge. Also it is expedient for a prince to haue a charie care to his counsellors, in noting who sootheth his lust, & tender the publike commoditie, for therby shall he decerne the good frō the bad. In decerning good frō *Plutarc.* euill, he may eschew al enormities and vices, as enuy, anger and other odious crumes: for enuie is a filthy slime and an impostume of the soule, a perpetuall torture to him in whome it resteth, a venome, a bitter bane, a caterpiller or fretting corasie, which consumeth

Socrat.

38 The Picture of a sumeth the flesh, and drieth vp the marrow of the bones. What destroyed countries? subdued kingdomes? depopulated Cities? but enuie. Julius Cesar waged war with his owne sonne in lawe Pompeius, beyng inouued with enuie. *Qui summum imperium in Repub. gesturi sunt, tria habere debent, primo, amorem erga Rempub. iam constitutam, secundo facultatem administrandi et gubernandi: tertio virtutem et iustitiam,* according vnto that of Deutronomie, Thou shalt do according as they teach thee, and not bowe either to the right hand, or to the left. Justice is to God the chiefest incense, and equitie without guile is a sacrifice of þ sweetest sauour, whereby gouernours

Deut.ca.
16.

August.

nours must measure nothing by report, but by the way of cōscience: for it little availeth a Prince to be Lord of many Monarchies, if on the other side he become a bondslauie to vice: wherefore a Prince ought to abandon anger as a notorious vice. For as Salomon saith, Anger in a King is death: grimme & terrible is his countenance, when he is puffed with wrath, hurtful to many, odious to al is the sight thereof. Alexander waxed so furious and angry, that hee could not permit his deare friend Clitus, to cōmend his owne father king Philip of Macedony. O wittlesse wil, O fancie fraught ful of phrensie & furie, in stouping without a stall, to such a frantike & waine furie, which in whoso-

Valerius
li. 9. c. 3.

euer

40 *The picture of a*
euer it resteth, enforceth ei-
ther to breake or bend: as
therefore holding the flagge
of defiace against these lewd
vices, let vertue be thy life,
Justice thy loue, honor thy
fame, & heauen thy felicitie.

1 Kings ought to be the
shelters to pouertie, their
seats the sanctuaries for the
distressed.

2 As a king excelleth in
pompe, power and riches, so
ought he to exceed in vertue
and wisedome.

3 Rulers doe more heyn-
ously offend, in tolerating
the companie of vicious per-
sons, yeelding ill example,
because the offence that is
committed in his companie,
is accounted euill.

4 The dutie of a king is
to listen & consider the com-
plaint

perfit Common wealth. 4.
plaint of his people without
respect of person.

Magistrates ought to
see iustice administered.

Cap. 8.

THe greatest parte of the
office & dutie of kings in
auncient time, was to see the
ad ministratiō of Iustice. Ho-
mer the poet may be a suffi-
cient witnessse, when he sa-
eth of Agamemnon, that the
Scepter & law was commit-
ted to him by GOD, to doe
right to euery man : answer-
able to the which (Virgil de-
scribing the Queene of Car-
thage) saith she sate in iudges-
ment in the middest of the
people, as if there nothing
befeemed such a person, but
such an action, and therefore

the

42 The Picture of a
the poers not without a cause
faine Iupiter alwaies to haue
Themis, that is, Justice, at
his elbow: signifying, not
that whatsoeuer Kinges or
Princes did, was justice and
lawfull, be it neuer so vile in
his owne nature, (as that
wantō flatterer Anaxarchus
said to Alexander) but that
equitie and justice should al-
waies accompanie them, and
neuer depart frō their sides:
& hereupō it was that Ada-
cus, Minos, and Rhadaman-
thus, the first king of Grecia,
were so renowned of olde
antiquitie, because of their
true and vpright execution
of Justice; and therfore were
not honored with greater ti-
tle, than with the name of
Judges. It is said of K. Alex-
ander, that although he was
alwaies

alwaies busied in the affaires
of the wars & in giuing bat-
tels, yet he would sitte perso-
nally in iudgement to heare
eriminal causes & matters of
importance pleaded; & whi-
leſt the accused laid open his
accusation with one hand, he
would ſtop one eare, to the
end the other might be kept
pure, & without prejudice for
the defence & anſwer of the
accused. The Roman Empe-
rors alſo were very careful &
diligent in this behalf: as firſt
Iulius Cesar, who is recorded
to haue taken great paines in
giuing audiēce to the parties,
& in dealing iuſtice between
thē. In like maner Augustus
Cesar is cōmēded for his care
in this behalf, for he would
ordinarily ſitte in iudgement
vpon causes and cōtrouerſies
of

of his subiects, and that with
such delight & pleasure, that
oftentimes night was fayne
to interrupt him before he
would giue it ouer: yea, al-
though he found himself not
well at ease, yet would he not
omit to apply himselfe to the
diuision of iudgement, or els
calling the parties before
him to his bedside. Iorā king
of Israel sonne of Achab,
though a man that walked
not vprightly before GOD,
but gaue himselfe to worke
abominatiō in his sight, yet
he despised not the poore.
A famished womā of Saina-
ria, when she demaunded iu-
stice at his hands, although it
was in the time of warre, whē
lawes vse to be silent, and in
the besieging & famishment
of the citie, neyther did he
request

perfit Common wealth. 45
request the Sunamite for the
recouerie of her house and
lands, but caused them to be
restored vnto her. So that
then it is manifest, that those
which in old time raigned o-
uer the people of God, albeit
they had in euery citie Iud-
ges, yea, and in Ierusalem al-
so, as it appeareth in the 19.
chapter of the 2. booke of
Chronicles, yet they ceased
not to giue eare to suites and
complaints that were made
vnto them, and to decide cō-
trouersies that came to their
knowledge: & for this cause
it is that Wisedome saith,
That by her kings raigne, &
Princes decree iustice: wher-
vnto also belongeth that
which is saide in an other
place, that a King setting in
the throne of iudgement, cha-
seth

46 The Picture of a
seeth away all euill with his
eyes.

What is a tyrant.

Cap.9.

Aristot.

A Tyrant is a superiour
Gouernour that ruleth
as he listeth, who onely raig-
neth to pleasure a few, & not
to the publike profit, who
is accounted a rigorous ill dis-
posed king, that persisteth in
extreames, persevering in
moodlesle modesty, accusto-
ming to chastise many for
the fault of one, which is a-
mongst euils the greatest euil,
& amongst tyrants the grea-
test tyranny, that they of thē-
selues will not live within the
precincts, & vnder the rights
of law & iustice, nor yet con-
sent that malefactors should
reccive

perfit Common wealth. 47
recenie punishment; he esteemeth it better to haue his
owne palace costly furnished,
& the common weale poore,
than his palace poore, & the
common weale rich. A tyrat
is a king chosen by popular
& ambitious election, on the
behalf of the comunalties, to
patronize their cause against
the chiefeſt citizens, preuen-
ting iniurieſ, whose property
is not to ſeipceſt the publique
vtilitie, but onely his priuate
comoditie, whose glory con-
ſitteth in riches & delight, in
pleaſure and pompe. Such a
one was Dionisius the tyrat
choſe of the Syracufiās. The
like king was Atreus, brother
to Thyestes, & ſonne to king
Pelops, who tyrānouſly flew
without compassion three
ſons of his brother Thyestes,
whofc

whose bloud hee caused his brother and their owne Father to drinke vnawares, and hauing hidden their bodies in a cage, cut off their members, and made their Father to eate thereof. So likewise Astyages played the tyrant, enforcing Harpagus to eate his owne sonne, dressed and serued at his table before Harpagus, of which as being ignorant he fed: but not long after, as a reward for this detestable tyranny, Harpagus caused his owne nephewe young Cyrus to wage warre against him: of whome hee was ouercome & exiled out of his kingdome. Like as a battered or a crazed ship by letting in of water, not only drowneth her selfe, but all that are in her: so a king or a

vitiouſ

*Trogus
Pomp.*

perfit Common Wealth. 49
vicious tyrant, by vsing dete-
stable enormities, destroyeth
not himselfe alone, but all o-
thers beside that are vnder
his gouernment; and though
vniust offences escape for a
time without penaltie, yet
neuer without reuenge: wher-
fore, as many haue beene
remembred through equitie
& iustice, aduanced to great
honor, euен so iniurious in-
vasions, oppreſſions, cursed
and reprobated ſpeeches, &
ſudry enacted cruelties, haue
bene the vter wrack, ruine,
and endles decay of famous
men, and honorable peeres:
therfore the miserable wret-
chednes almost of all ſauage
tyrants, may wel yeeld a ſu-
ficient testimony: for not on-
ly they were bereued of their
liues, and depriued of digni-

D ties,

50 *The Picture of a*
ties, but such as were allied
vnto them by blood & con-
sanguinitie, or adherents by
confederacy, in so much that
the greatest died the like
death, & the rest being spo-
iled of their goods and pos-
sessiōs, hardly escaped death
by banishment, neuerthe-
lesse they could not happily
escape, and auoid the spot
of slander and shamefull
obloquie : and that I may
here without offence speake
of Phalaris the lewdest and
vnsatiablist bloudsucker that
ever nature yeelded, against
whome rebelled the whole
multitude of the citie Agri-
gētium; & that I may lightly
passe ouer diuerse others
with silence, whose maners
were infected with the like
barbarous cruelty, as beyng
nusled

perfit Common wealth. 51
milled with vice, and weaned from vertue, assuredly all the blood & race of Phistratus by this onely way lost their gouernment & principallie. What should I speak of the Tarquines? were not they traced in the same vice, and trayned in the same iniquitie, and for the same cause banished Rome, because they regarded no right, but doing all by violence and extreme crueltie? and whereas Sextus Tarquinius, imitating the lewde and abominable steps and wickednesse of his Father, had after many iniuries, whereby he had wronged the Romanes, before committed, and vsed violence to chaite Lucretia, liued with his Father and brethren as an

D 2 outcast

52 *The picture of a
outcast and a stragling straū-
ger in a straunge countrey.*

Aristot.

Wherefore it may be well im-
agined, that such an Em-
pire cannot long endure, be-
cause all the gouernment
therof cōsisteth in extremes
& violence, doing all things
without the consideration of
iustice, truth & equitie. Last-
ly, amōgst gouernmēt or so-
ueraintie, a tyrannicall go-
uernment is the worst, Dem-
ocraticie the second; but a-
mōgst these euils, Oligarchie
is the least euill.

1 In vaine is that Prince
which is fortified with terror,
& is not garded with Iustice.

2 The tyrant that will
lose many friends, to be rid
of one foe, may be admired
for his policie, but condem-
ned for his impietie.

3 Ty-

3 Tyrants, which by fained gouernment and blazed vertue doe win admirations, are said to buy iust posses-
sions with wrongs.

4 The tyranie of Prin-
ces openeth euery gappe for
ruine to enter, which Iustice
keepeth backe.

*What is the nature
and condition of an Oli-
garchie. Cap. 10.*

The nature or condition of an Oligarchie is, that fewe nobles, and the chiefeſt rich men ſhould haue the ſuperioritie, because the ſtate thereof doth coniſt of abou- dance of wealth and riches: therfore what cities or Common wealths were noted to flouriſh with ſumptuous ex-

34. *The Picture of a
crosse of varietie, wealth and
chiualrie, and therein excel-
led, such cities were termed
an Oligarchie; as amogſt the
most people of Asia.*

*VI What difference is
betweene an Oligarchie, & a
Democratic. Cap. II.*

Aristot. Politic. The politike gouerniment
of an Oligarchie is more
ſeuere and ſtrict, and more
royall and magnificent, than
the gouerniment of a Demo-
cratic, being of equall au-
thoritie in all degrees of per-
ſons, & more remiſſe & mild;
which gouerniment conti-
nued in diuerſe places, & eſ-
pecially at Athens, vntil ſuch
Herodo. a ike yoke of the thirty ty-
rants: which Democraticall
Empire,

perfitt Common wealth. 55
Empire, as Cicero saith, is
most disordinate: for there is
no Common wealth more
loose, than that, wherein the
people haue ouermuch li-
bertie. This sort of popular
gouernment is two fold: the
one consisting in the rule &
gouernment of the chiefeſt
citizens, the other consisting
in the rule of free men. The
firſt, of Theseus and Draco
inſtituted, the ſecond, by A-
ristides, Pericles and others,
haunting after popular ap-
plause.

Of Lawe.

Cap. 12.

Xenophon that famous
philosopher, extolling
the Persian laws, testi-
fieſth,

56 *The Picture of a*
fieth, that their citizens, from
their very childhood, were
taught to attempt, or almost
imagine nothing dishonest
or unlawful: after which ma-
ner, as it were for the confir-
ming thereof, Draco, as Gel-
lius reporteth, being a citizen
of Athens, and indued with
wisedome & prudence, first
of all decreed a law to the A-
thenians, the which, as Plu-
tarck reporteth, was so bit-
ter and strict, imposing dead-
ly punishment to the trans-
gressours thereof, for euerie
light offence. Whereof pro-
ceeded this excellent voyce
of Demadis, saying, The laws
of Draco were written with
bloud, and not with inke. Of
which speach being demau-
ded a reason, hee answered,
that those Lawes imposed

Quic-

perfit Commonwealth. 57
ouermuch seueritie. This or
the like speaches haue beeene
uttered by Anaxerxes to the
like effect, who hearing that
Solon made a law to the A-
thenians, he smiled thereat,
comparing it to the web of a
spider, which is wont to take
the lesser flies, and suffer the
greater flies to escape and
breake the web. Wherby he
meant, that Solon had vsed
parcialitie in the constituting
thereof, by which meanes
growe many inconuenien-
ces: for the law is not too cru-
el in her frowns, nor too par-
ciall in her fauours. First, too
much extremitie and ouer-
much lenitie should not bee
vsed, because extreame law
sometimes is thought to bee
extreame wrong, and ouer-
much lenitie breedeth illi-

D 5 centi-

58 *The Picture of a
 centiousnes and sundrie vi-
 ces in all sorts. But omitting
 these particularities, who so
 deemeth of the generall na-
 ture & disposition of lawes,
 taketh his ayme amisse, and
 shooteth wide frō the marke:
 for doubtlesse the lawe will
 tolerate no parcialitie, the
 condition thereof beying a-
 like to all ages and all de-
 grees: for as Cieero sayeth,
*Vera lex est recta ratio, na-
 tura congruens, diffusa in om-
 nes, constans sempiterna.* True
 Lawe is a right reason of na-
 ture, agreeing therewith in
 all points, diffused & spred
 in all Nations, consisting
 perpetuall: and though men
 erre in construyng the true
 meaning thereof, and albe-
 it diuerse in the executing
 thereof haue vsed parciality,
 being*

perfit Common wealth. 59
being moued by affection
or the like occasion, as A-
lexander told his father Phi-
lippe of Macedonic, who
hearing and iudging the
cause of Macheta negligently,
& giuing no right iudge-
ment, tolde his Father that
he had done amisse: against
whom also Macheta exclai-
med. The which Philip hea-
ring, demaunded, Whom
doest thou meane? Hee an-
swered, I speake vnto you, de-
siring that you would heare
my cause more attentiu, &
iudge more circūspect. But
for that time departing as
beyng angrie, within a li-
tle after Macheta returned
vnto him, hee considered
thereupon, *Et quass melio-
ri iudicio*, Taking counsell
of his pillow, chaunged his
former

60. The Picture of a
former sentence and iudge-
mēt. Neuerthelesse the law,
God himselfe beyng author
thereof, cannot proue muta-
ble: for as Plato saith, *Lex*
nullo affectu mouetur, non ira-
citur, non odit, non ambitione
ducitur, diligit omnes, par-
terq; omnibus indulget. The
Lawe is moued by no affe-
ction, and is not puffed vp
with anger, hatred or am-
bition, for it loueth all men,
and embraceth euery one a-
like, which breedeth quiet-
nes to all, encreaseth loue,
augmenteth Charitie, and
continueth peace and con-
corde amongst all estates;
whereof wee haue mani-
fest proofe: For what cau-
sed Moses to be highly esteem-
ed, and exceedingly belo-
ued of the Iewes, but the
cita-

perfitt Common wealth. 61
establishing of their Lawe,
which according to the ori-
ginall hath beene inuented,
both for the maintayning
of equitie and Iustice, em-
bracing of vertue, and to
salue the decayed estate and
fraultie of mans nature, which
hath bene guided by iustice,
tempered with honesty, in-
structed by rules, examples
and exhortatiōs, from which
hauing swarued to chastice
the insolent and hauy beha-
viour of lewd persons, lawes
were inuented, enacted and
deuised: wherof there were
three sortes: the lawe of na-
ture, whose vertue is all one,
and the same euery where in
all, or rather a very notice of
Gods lawes, engraffed in the
minde of man. The second is
the law of nations, which no
otherwise

*Instin-
nus insti-
tu. lib. I.*

32 The Picture of a
otherwise may be described,
than of customes, maners,
and prescriptions, which is
of like condition to all peo-
ple. Thirdly, Ciuil lawe,
which is an abridgeinent, de-
rogating manie illicentious
customes, which grewe by
peruersnes and corruptnes
of nature: and this is termed
Peculiar, vsed by one kind of

Instiuiian. people; ciuill, *Quasi unius ci-
uitatis propriu*. Besides these,
there haue bin other lawes
called Morall, of the x. Com-
mandements, & ceremoniall
lawes & rites enioined to the
Leuites, besides the lawes of
Moses, & many other iudicial
statutes of natural policies, of
which I need not to speake.
But to draw nearer to my
purpose, and to speake more
proper, I thinke it not amisse,
to

to lay downe somwhat of the
law of Aristotle, which he cal-
leth, *ius legitimū*, & seemeth
to haue some affinitie with
this our law of England, be-
ing made by cōmon consent
prescribing thereunto: wher-
fore in my iudgement, it may
wel chalēge the name of Sta-
tute law, or Act enacted and
cōcluded in a parliament: all
which lawes were inuented
for the vpholding of trueth,
maintaining of iustice, being
as a measure which God hath
ordained amongst men in
earth, to defēd the feeble frō
the mighty, for the suppre-
sing of iniuries, & to root out
the wicked from among the
good, which prescribeth these
speciall points, To liue ho-
nestly, to hurt no man wilful-
ly, to render euery man his
due carefully, as proceeding
from

64 *The Picture of a*
from the minde of God, fur-
thering what is right, & pro-
hibiting what is wrong, ac-
cording to the definition
therof; which is termed a sin-
gular reaso imprinted in na-
ture, as an vnuiolable & per-
petuall good, without which
no house, no citie, no coun-
try, no estate of man, no na-
turall creature, nor yet the
world it selfe can firmly cō-
sitt: for those cities, in which
there are no lawes, imposing
penalties of sinne, and yeel-
ding a reward to the good,
may be counted rather wild
forests for Tigers, then inha-
bitable places for men: yet
the most necessary lawe for
the Common wealth is, that
the people amōg themselues
live in peace & vnitie, with-
out strife and dissention.

r Eucry

1 Euery man in generall loueth law, yet they all hate the execution thereof in particular.

2 The lawe iudgeth with extremitie, and equitie with lenitie.

3 He is much to be condemned, that liues in feare of iudg'mēt, neglecting the rights of law.

4 The heart that loueth the Prince loiallly, obserueth his lawes carefully, and defendeth his countrey valiantly, is to be commended farre aboue all others.

Of Magistrates.

Cap. I 3.

For the executing of laws,
and the obseruing of Iu-
stice, Magistrates are to bee
ordained,

ordained, which are the tōgs
of law, and lawe a mute Ma-
gistrate, who should be both
religious and godly: for the
onely motions thereof, are
the most speciall garde of a
flourishing *Commō* wealth,
whose propertie aboue all o-
thers, is to shewe themselues
godly patterns of equity and
pietie, because the people
might so much the more fear
to liue recklesse and ruthful:
in the discharging & accom-
plishing wherof, they should
remaine constant, & not sub-
iect to any chaunce or trans-
mutatiō, nor by any way led
eyther by friendship or affe-
ction, or seduced by any o-
ther sinister meanes, as bri-
bery, or riches, whieh though
a man abound with neuer so
great store, yet deserueth he

not

not to enjoy the function of a magistrate, vntles he be adorned with sundry vertues, and qualified with rare qualities, as diuerse learned men haue verified, waying not the outward value, but the inward vertue. Wherfore Demonax when he saw a iolly swaine sit in his Scarlet gowne, well pleasing his owne humor, beholding himself placed in the Theatre of dignitie, said vnto him, Sir, this robe of yours was a sheepeſ coate, before it came to your backe; noting that his wealth or gay attire could not shrowde his rustick maners. Wherby we may learne, that it is not onely wealth, gay attire, or gor-geous robes, nor yet grauitie of yeeres without wiſdome, knowledge, prudence, and

other

68 *The Picture of a
other vertues, that can cause
a man to deserue that place,
wherein he is to minister iu-
stice & equitie: riches cannot
alter simplicitie, nor wealth
procure prudencie; and as
for grauitie of yeeres & ripe-
nes of age, it is a thing which
ought somewhat to bee re-
garded, if so bee it carieth a
smacke of vertue and a taste
of wisedome, for experience
hath a great prerogatiue, be-
cause grauitie of yeares fur-
thereth credite: but as for
wealth onely they are not to
be esteemed, neither should
a Magistrate in consideratiō
thereof be chosen; for aboun-
dance of riches maketh him
to liue securely, and want of
wisedome, to attempt any
thing wilfully, for ignorance
is a blinde guide, and a rude
mistres,*

mistres, & none proue more bold then blinde bayardes: but yet I denie not, but mea-
sure of wealth is necessarie to maintaine honor: but how soever, it is harde to rule, and troublsome to vndertake the charge: for the executing of iustice is an office that must be strēgthned by zeale, and zeale maketh equitie in-
vincible, by which meanes they must needs offend some; for that which seemeth iust to many, is offensiuue to o-
thers, and seemeth vniust: so by iudging rightly they must offend men, and in effecting the contrarie, they displease God: wherefore as being dif-
ficult, and the burden ouer-
weighty, it was reported, that Pompey being cōbred with his honor, exclaimed to

see

70 *The Picture of a
see Scillas crueltie, beeing
ignorant after what sorte to
 behaue himself in the digni-
 tie he had, & cried out, O pe-
 rill and danger never like to
 haue an end. Whereby it ap-
 peareth, that he thought it
 farre better, to proceed from
 a meane and base stocke, that
 thereby he might lead a pri-
 uate and quiet life, then to
 be employed in any politike
 gouernmēt. As therfore the
 consideration of the charge
 is great, and the execution
 weighty, so for the better ac-
 complishmēt of both, should
 none but the worthiest ap-
 proch therunto, whose wor-
 thines and dignity should as
 much grace the place, as the
 place his person. But leauing
 these circūstances, I will ap-
 proch vnto the Magistrates,*

of

perfect Common wealth. 71

of which, as Aristotle sayeth, ther are in general two kinds which do beare office; wher-
of he calleth one a necessarie Magistrate, without which a citie cannot rightly stand. Of the sortes of Magistrates be-
longing to the firt kinde, there is one politike, which is imployed about ciuil matters, as were those of the citie of Ronie, conuersant about ci-
uill affaires, & *munera municipalia*, by which meanes they were partakers with the citizes of any gift or reward, which by right they might challenge in regard of their ciuell offices. There is an o-
ther holy or godly magistrate which is busied in diuine af-
faires. The aforesaid politike Magistrate, is either a supe-
riour officer, or an inferiour:
superior

72 The picture of a
superior officers were they,
in whose handes all the go-
uernment did depend or co-
sist, as in the citie of Rome,
wherein the Senatours were
the superior officers, or as
some would haue, the Patri-
cians were the superior of-
ficers, who were made by the
Centurian conuocation, and
as thought necessary, confir-
med *Lege curia*. The inferi-
our officer was accustomed
to care and foresee common
matters, and enquired of any
lawfull or vnlawfull thing
committed, and after what
sort they were done, whe-
ther iust or vniust, & assisted
other officers in executing
their duties. Such officers al-
so were in the citie of Rome,
which were thought to be
the common people, created

Lege

Lege Tributa: and this interiour was of two sorts, either of small note or account, or of lesser regard or estimatiō: they that were of small account, they againe were either in the towne, because townsmen, or without the towne and precincts, which were termed of the suburbs. The vrbane and towne officers, were thofe which were caretull ouerseers, prouiding all things necessarie, & supplying the want therof, instituted to make prouision, and procuring reformatiō either of dilapidations, or any decayed or ruinate thing to be amended. The Magistrates that were without the citie or suburbs, were the ouerseers of the fieldes, and prouided wood and such necessaries.

74 *The Picture of a
saries.* The foresaid Diuine
officers, were those which
were busied in godly and
holy matters : of which
there were two sorts, either
those which did accomplish
holy and diuine things, or els
did care and prouide for ho-
ly matters : they that busied
themselues in holy matters,
were Priests and Preachers:
those that cared for holy and
diuine affaires, were inferi-
our ministers, vnto whom the
charge of the holy sanctuarie
was committed, and those
were termed, *Quæstores sacri:*
or High priests. The Magi-
strate belonging to the first
kinde, that Aristotle called,
Lesse needfull, was required
as an ornaiment for ciuill life,
for reformation of maners.
i. Magistrates are commonly
called

called Phisicians of the pub-
like weale, yeelding a poti-
on for the ridding out of all
distemperate humours.

2. The Magistrate that
politikely intendeth the good
of the coinnion weale, may
be termed vpright, but hee
that practiseth onely for his
own profit, is a vicious, and
a lewd Magistrate.

3. A Magistrate is like-
ned to a running or sprin-
ging fountaine, which the
more it runneth, the greater
and wider it openeth the
path: cuen so a good Magi-
strate, the longer he ruleth,
the greater sway in subuer-
ting vices he beareth.

4. The onely scope of a
magistrate, is to glorifie God
in the executing of iustice,
discharging of his dutie, and

76 *The Picture of a
causing men to liue vpri ght-
ly, and further the trueth.*

Of Counsellours.

Cap. I 4.

FOR the aduising and dire-
cting of the communal-
ties in all affaires without cō-
fusion, and the procuring of
the securitie of the common
wealth in alle states, Coun-
sellours are necessarie to bee
required, and thought ex-
pedient, to resolute al doubts,
to decide debates, & delibe-
rate wisely, as well in time of
peace, as warre, what are to
be effected, what enterprise
to be taken in hand, lest that
follic giuing the mate, the
cominunalties by their wise-
dome might with more ease
auoyde the checke: for hee
that

that is forewarned by coun-
saile, of imminent danger, a-
gainst all future mishap and
calamitic, may thereby pre-
uent perils, if it be possible,
or if by sinister fortune it may
not bee eschewed, then hee
may beare the crosse with
more patience and smaller
griefe: for happie is he that is
warned by other mēs harms,
and such are most misera-
ble, that are wise by their
owne woes. Counsailours
are called by Licurgus, The
Champions of the Com-
mon wealth, and by diuers
other learned authours, The
keyes of certaintie, The sa-
cred anker or defence of
the Common weale, bee-
ing one minde, seeing with
many eyes, and working
with fundrie handes, and

for wisedome, exceeding in consultation, as being many, and yet consenting in one, and all for the prosperitie of the common wealth, to which end they are constituted, some waying, & forecasting imminent perils and inconueniences, which want no damage; others, searching out remedies, which haue their profits and euolu-
ments. These Counsellours being garnished with learning and experience, ought deliberatly and vigilantly, to tender the securitie of the common wealth, preferring the publike profit, before their particular commoditie, as hauing these circumstan-
ces before their eyes, preme-
ditating whether it be lawful or vnlawfull, whether neces-

sarie,

sarie, with the considerations therenvnto annexed, compa-
ring honestie and credite, as
twinnes and adherents to-
gether; and in the diuersitie
of these causes, which is most
honest and most profitable,
omitting no circustances: for
as Cicero saith, A discreet
and wise Counsailour never
yeeldeth his consent, or pre-
scribeth to any Act or Sta-
tute, to bee promulgated &
proclaimed, before hee hath
some singular reason concei-
ued with himselfe, as a suffi-
cient token and proofe ther-
of, or else hath learned of o-
thers, the cause wherfore the
same shoulde be worthily ex-
ecuted & established. He that
doth nothing without coun-
sell or aduice, needs not to
repent him of his deed: for it

Cicero.

80. *The Picture of a*
is the beginning and ending
of euery good worke. Hee
that will not at the first hand
buy counsell good cheape,
shall at the second hand, buy
repentance deare. Wherfore
let none contemne the coun-
sel of their friends, nor reiect
the aduice of the wafe, pre-
ferring his wit before their
wisedome, nor leanie to wil-
fulness, lest had I wist come
too late. For none is of such
perfection, that he may haue
an instant remembrance of
all things. Romulus the first
king of the Romanes, in the
first constitution of their co-
mon weale, hauing of his
own people, not aboue three
thoulande footemen, and
three hundredth horsemen,
yet selected and picked out
of the eldest and wisest of
them

Pythagor.

them all, one hundred counsellours, thinking that the common wealth could not rightly bee gouerned without them.

A common wealth, is like the Celedonic stone, which retaineth her vertue no longer, than it is rubbed with golde: so the happie state of the common wealth flourisheth no longer, than it retaineth Counsellours: which whosoever wanteth, though he possessest never so great store of riches, enjoyeth care to himselfe, enuie for his neighbours, spurres for his enemies, a pray for theues, toyle for his person, anguish for his minde, a considersome scruple and care for his conscience, daunger for his friends, woe for his

E 5 children,

82 *The Picture of a*
children , wretchednesse
to his heires, in that hee
findeth readie way to heape
riches, and wanteth coun-
saile to dispose his gettings.
The Niniutes ouerweaned
with wantonnesse , their
surcoates being of blisse, all
polished with golde, pam-
pering themselues with
palpable follies , as wan-
ting counsell, vntill Ionas
by his Ambrosian and di-
uine counsell , reclaimed
them to a better confor-
mitie.

The Oracle of Apollo
at Delphos , beeing de-
maunded , Why Iupiter
should bee the chiefest
of the gods , sith Mars
was the best souldiour? an-
swered , Mars is valiant,
but Iupiter wise : conclu-
ding

perfif Common wealth. 83
ding by this, that counsell
and policie are of more
force to subdue, than va-
lour : *Parva sunt arma foris, Cicero.*
nisi sit consilium domi. Weapons
doe little steade in
warres, vnlesse there bee
Counsaile at home to di-
rect them. The necessitie
whereof, the equall au-
thoritie in all degrees of
a Democratic, may bee
a lively witnesse, who
did all things without coun-
sell or aduice, voyde of
discretion in their furious
outrages and follies, im-
posing most cruell tor-
mentes vndeseruedly vp-
on diuers innocent persons,
and condemning most sage
& wise Counsailors by false
surinises, as Solō, & Phocion,

The Picture of a
to the vter decay and ruine
of their Common wealth; &
therefore in no wise are coun-
sellors to be wated in a com-
mon weale, that are meet for
so necessarie a charge, whose
worthines (no doubt) consi-
steth in maner, wholy in
their good example of ho-
nest and godly conuerstation
& orderly living. The which
saying, Demosthenes well
declared to the people of
Athens, when Philip king of
Macedonic, vnder colour
dissembled peace with the
cittie, and so offered truce,
upon condition, that they
would deliuer Demosthenes
and nine other, which hee
thought of most force against
him in their common counsels;
of which if he had obtained
his expectatio, no doubt but

he

perfit Common wealth. 8
he thought, the want thereof
would the sooner cause him
to captiuate their whole city,
and endanger their liues;
which being denied, pro-
cured the cities securitie.

1 Counsell is a sweete
conserue, and aduice the pu-
test auditor.

2 In counsailes we must
be hard to resolute, and con-
stant to performe.

3 W^e are warned by
the wise, not to accept the
counsell of the worldly man,
whose aduice wil proue to be
his owne desire.

4 Counsell is the sure
ground of reason, and the
scourge of the wicked is law.

Of Judges.

Cap. 15.

Judges

IYdges are the Phisicions
of the Cōmon wealth, or-
dained to administer ju-
stice, to decide controuer-
sies, and for the punishing of
malefactors, by whose means
worldly quietnes is preserved
& truth maintained. In these
Judges there are 4. things to
be considered: first, to heare
curteously, to answere wise-
ly, to consider soberly, and to
giue iudgement without par-
ciality: which are no lesse ne-
cessarie, then is the soule in a
liuing bodie. For being in-
different to both parties, he
reduceth that to equalitie,
which he thinketh vnequall;
not vnlike vnto a line cut in-
to vnequall partes; that part
which is too long is cut shor-
ter, & added to the other. So
doth the Judge, being the li-
uing

perfitt Commonwealth. 87
uing law, & as it were an O-
racle in the common weale.
The Judge ought also to ac-
count himself an interpreter
to lawmakers, a minister of
justice, and his chiefe vertue
must be, to know what is iust
and true: he ought therefore
not to swarue from law, and
the meaning therof, but giue
iudgement as the law, equity,
& justice doth command: for
which respect it behoueth
him to be sworne, to the end
that God may be present to
witnes his intent & conscience,
which of al other things God
hath made in man most di-
uine. Let þ Judge be free frō
ire, and all suspition of hope,
loue, and hatred, not corrup-
tible with giftes, not fearfull
of threates, nor by flatterie
seduced: for where Judges
are

88 *The Picture of a*
are subiect to these passions,
Justice is farre remoued frō
the judicall seate, and the
Judge himselfe, For there is
nothing that infecteth the
Common wealth more with
seditious hate, and iniuries,
than the corruption and in-
justice of Judges, By good &
equall iudgements, the loug
vniuersall of men is preser-
ued, quarels, enmities, warres
and sedition are thereby ap-
pealed, because they are in
every estate of such great
force, as by good iudgements,
the whole Common wealth
doth seeme to be maintai-
ned, and by euil Judges sub-
uerted, This Justice which
concerneth iudgement, hath
greatest power to extirpate
vices in all estates; for if of-
fenders be punished, there
will

will be no place left for violence, fraude and audaciousnes, presumption & iniurie. The person of Judges was by the auncient Philosophers painted like unto a faire virgin, hauing a seuere & fearfull aspect, piercing eies, chaste and modest countenance, inclined to grauitie: which image seemeth to represent, that Judges ought to bee incorrupt, chaste, seuere, sharpe witted, good concouers of all things, graue, constant, & inexorable. Cambyses, king of Persia, caused the skinne of one vniust Judge, to bee flayed from his bodie, & hanged vp in the place of indgement, to the end that thereby, all Judges might be warned to be iust and vpright. In like manner ought our Counsellours

The Picture of a ~~King~~
sellors to take heed that their
Iustice (which extendeth to
all sorts of people) may bee
most dutifull, and that both
in making and executing of
Lawes, he may shewe him-
selfe a man of a singular iu-
stice: for it were shame for
him not to obserue Lawes,
who is the executer of them.
He comandeth others, &
the law comandeth him, not
that law only which is writte
in books, & tables of brasse,
but the living lawe of rea-
son which remaineth in our
minds. Julius Cesar had such
regard of equitie and iustice,
after hee had obtained the
gouvernement of Rome, that
he neuer omitted any paine
or labour, as well in com-
mon causes, concerning the
defence and assistance of
the

perfitt Common wealth. 95
the innocent, as also in hearing and studiously discussing all controversies, almost daily in his own proper person. But happy were those daies wherein Basil the Emperour of Constantinople liued, that whosoever he came to his judgement seat, found neither partie to accuse, nor defendant to answere; which was a signe of an vpright living. Herein might that of Solon be said to be obserued, who being asked how the cōmon wealth might be preserved: answered, If the people obey the Magistrates, & the Magistrates be vigilant in executing iustice, and in obeying the Lawes. And also that of Bias verified, who said, that the Common welth might be best assured,

where

where all men liued vprightly, not trāsgressing the laws, yet fearing the no lesse than a tyrant. It were then a thing most vnfit and vnuconuenient in all estates, that the lawe should be reputed, as the spiders webbe, to take holde of the weake or simple, and suffer the strong and mighty to passe: of which error judges should be heedful, endeuouring themselues to loue, obserue, & continually be carefull, how the Lawes may inviolably be preserued, to which all men are seruants, that they might be freemen;

1. A wise Judge alwaies preferres consideration before conclusion.

2. Judges ought to dispatch with speed, and answer with patience.

3. The

3. The Judge himself incurreth the fault, when the guilty person is pardoned.

4. Happy is the countrey, whose Judges are iust me, & whose iust men are Judges.

Of Oeconomikes, or
domesticall Gouern-
ment. Cap. 16.

H

Auing handled of the two partes of regiment, which are requisite in euery action in generall of all men, either in a Monastike life, that is solitarie, or in a politike; now it followeth next, that I should handle of that parte, which is required in a Domesticall gouernement, ordered for the right managing of the affaires therunto belonging, which consisteth in

in the well gouerning & disposing thereof, whose end is to be prudently gouerned, for the credite of euery one that is a gouernour or master thereof: for a family consisteth either of those things which are to be ordered or gouerned, or else of them which are the Lords, Masters or gouernours thereof, who haue authoritie of all things thereunto appertaining, as of wife, children and seruants. First, the man and wife being by a diuine ordinance of God, linked together in wedlocke, and of two bodies beyng made one, should loue one another muuallie without dissention, iarres, & broiles, comforting one an other in distresse, and reioicing with one another in

perfit Commonwealth. 95
in prosperity, so that y^e desire
of the one, should bee the
contente of the other, the
husband tendering the wife,
as the weaker vessell, and
prouiding all things neede-
full, supplying the wants of
his familie: so likewise the
wife obeying her husband,
with all modestie and decen-
cie, and of that prouision
made by the husband, ende-
avouring her selfe to play the
good huswife, which procu-
reth loue and vnitie on both
parts: otherwise there would
bee no domesticall gouern-
ment, neither is that man fit
to gouern any where, or
to beare authoritie, that
cannot gouerne his owne
house: the which was ob-
jected to Philip King of
Macedony, who would haue

pa-

96 The Picture of a
pacified the strife risen in
the Citie, and read a booke
of exhortation vnto the peo-
ple: to whō they said, his ad-
monitiō would little preuaile
to gouerne them, when hee
could not gouerne his owne
house at home, because he,
his wife and sonne were at a
continuall discord at home.
Wherfore in this gouern-
ment, and for the maintai-
ning hereof, man and wife
should not disagree, imita-
ting the exāple of Hector &
Andromache his wife, who
loued each other so entirely,
that Hector grieued more at
his departure from his wife,
than for parents, children &
his whole countrey, as Homer
testificith. By the obseruing
hereof, all things may right-
ly be ordered, and household
affaires

affaires well managed, being so gouerned. First, the parēts of children are to haue great care in the orderly bringing vp of thē, who first begin to liue with the mother, which should haue great care in the nursing and tenderly vsing thereof, after the maner of the Grecians and Persians, who neuer were accustomed to see their sonnes, vntil they were ready to bee trained vp in warres: the mother having discharged her charge and done her taske, then the Father is to haue thē brought vp in learning, & trained in nurture: for after what sort they are at the beginning taught, they will taste of the same in their old age, euē as a twig that yongly sprowting is bent & made

F crooked,

crooked, proueth a crooked old tree: which Aristotle in the end of his morall booke testifieth, arguing vpon certaine opiniōs, that most of al may faishion an honest & ciuill life, to the which some partly therunto are enclined by nature, some reformed & framed by good v sage & cu stome, as by doctrine & other precepts: Hereupō he cōclu ded at last, that v se and cu stome are of most force: for wherin childrē are trained vp in their yong & tender age, therof they must needs fauor in their ripe yeeres: As that of Horacc, *Quo semel est im buta recons seruabit odore, re sta diu*: That which is once bred in the bone, is hardly rooted out of the flesh, wher fore educatiō is so necessary,

that

that it doth not onely guide
the, which nature hath made
of a perfect disposition: but
also correcteth & reformeth
that which nature hath left
vnpolished. What difference
is betweene man and beast,
but reason? what instrueth
reason, but education? with-
out which we are worse then
the sencelesse brute beastes.
Doubtlesse then wee are as
much bound to our teachers
for our education, as to our
parents for the begetting of
vs; for of the one wee haue
our being, and of the other
our well-being, who tem-
per our crooked nature,
which otherwise should re-
main deformed. What force
therfore this education wor-
keth, may be well approued
by Socrates answere to the

Phisiognomer that iudged him lewde by his exterior countenance. To whom Socrates said, I confesse that I am by nature such a one, but by good instruction & education I am better fashioned. By which answer, he likened youths vnto soft waxe, apt to receiue euery impression, who should bee handled as one would fill a glasse with a narrow mouth, by powring in the water with a pipe by little and little: meaning that the tender childhood of yong yimbs, is most gently to bee handled and mildly to be entreated, vntill they approach vnto the age of discretion, which is limited to be at 14. yeeres, at which time obedience & good maners should be engraffed in them. Her-

perfie Common wealth. **TOP**
of may Phocion be a lively
witnesse, who was wished
by a friend of his to provide
for his children, that they
might encrease & maintaine
the honour of his ancestors;
to whom he said, As for my
childre if they embrace ver-
tue, which Ieuer endeou-
red to teach them, the little
possessions I haue shall make
them deserue more, but if
they proue otherwise, let no
man be of that opinion, that
I their father will provide a
ny thing to maintaine their
pompe & riot. This is a wor-
thy sentence of all men to be
embraced, and a right pre-
cept for the fathers to in-
struct their children, confir-
med with that saying of Me-
nedemus which he vsed to
his sonne Clinia, *Ego te meum* *Terence,*

102 The Picture of a
rantisper dici volo, dis id quod
se dignum est facias. So long
shalt thou bee my sonne, as
thou behauest thy selfe with
honesty: but if the father ne-
glects to reforme his sonne
with this precept, or forgets
to haue him instructed and
brought vp by a right com-
passie of education, what pi-
tie doth the want of educa-
tion breed, wherof the child
shall haue iust cause to curse
the parents, and the parents
in their decrepit age to con-
demne themselves, whē the
child shall impute all to the
security of his licentious nur-
turing, which bringeth oft-
times to the children an vn-
happy end, and causeth the
father with Augustus to re-
peat that saying of Homer,
Coniuge non duxa natis uti-

nam.

perfitt Common' wealth. 103
nam caruissim. I would that I
had neuer maried wife, so that
I had neuer beeine troubled
with children : which he vt-
tered in respect of his vicious
daughter Iulia, whom his o-
uermuch remisnesse at first
had caused to proue so lewd.
But omitting to speake fur-
ther of this reformation, lea-
uing it to the consideratiō of
parents, who haue more dis-
cretiō in the gouerning heres-
of, then I cā prescribe, I think
it not amisse to speake a word
or two cōcerning þ gouern-
ment of seruāts: for as magi-
strats & officers are ordeined
and instituted to minister iu-
stice: so it is expediēt that e-
uery householder and master
of seruāts, should rightly go-
uerne the state of his owne
house, that seruants therein

104 The Picture of a
exercising obediēce, mighē
the rather be admitted to the
general condition of the pu-
blike gouernment, imitating
the good exāple of their Ma-
ster laid before them, who is
to vse his seruants after a mo-
deration of chastisement: be-
cause many seruaunts are of
that nature and condition,
that they wil do more by one
mild or gentle worde, than
with a thouſād ſeuere ſtripes:
the Master thus teaching &
inſtructing them vnto hone-
ſty, they may liue more up-
rightly, and thinke the yoke
of ſeruice ſweet, and the bur-
den light, which procureth
credit to the Master, & com-
mendation to the ſeruants.

I Euery beginning cō-
meth by nature: but the pro-
grefſe by houſhold educatiō.

2 Gouer-

2 Gouernors of families
not endued with wisdome,
in stead of good gouernimēt
doe bring foorth briers and
brambles.

3 That man holdeth his
goods in danger, his house in
suspiſiō, his honor in balāce,
and his life in peril, that can-
not gouerne his own family.

4 The force of Samson,
the prudence of Augustus,
the cautels of Pyrrus, the pa-
tience of Job, the sagacity of
Hanibal, & the vigilancy of
Herinogenes, be not suffici-
ent to gouerne that house,
where man and wife are not
at vnitie.

5 That house may be ra-
ther termed a denne for wild-
beastes, and a receptacle of
fooles, then a dwelling for man
& wife, which is not rightly
managed. F 5 Of

206 The Picture of a
Of Vertue.

Cap. 17.

Aristot. Now I come to entreat of
the meanes whereby a
Common wealth is preserued,
safely munified, and rightly
polished. Which as Aristotle
& diuers others doe affirme,
is by vertue; for the end of a
cittie and Common wealth
(that is, the happines and fe-
licitie therof) is concluded to
proceed of a good life, which
must require vertue, which
to vs is an impregnable towr,
a floodde that needeth no
flowing, a perpetuall during
treasure, an iuincible army,
a strong fortresse, a true har-
binger, a burden supporta-
ble, a balme that presently
cureth, & an eternall honor
that.

that never dieth, For (as Socratis in
crates faith) vertue is a thing Phæd.
that conducteth vs vnto im-
mortality, and maketh vs e-
quals with the heauens, and
is called, An electiue habit of
the mind, agreeing with rea-
son and moderation of na-
ture, consisting in a Medio- Aristot.
critie between two extreames, Politie.
the one in defect, and the o- cap. 8. &
ther in excesse: wherefore it 9.
excelleth all other things in
goodnes. For if by liberality,
substance, health, and living,
our countrey, parents, and
children do well, it hapneth
in respect of vertue, which
doth aduance all, and vnder
whose wings all thinges are
hatched, which reſembleth the
Cameleō, that is of al colors
sauing white: so vertue ta-
keth of all diuersitie except
ting

108 *The Picture of a
ting vice.* This vertue is well
compared by a wise Philoso-
pher, to the letter Y: which
is small at the foote, and
broade at the head, mea-
ning, that to attaine vertue,
it was difficult and harde,
but the possessions thereof
were passing pleasant, for
thereby wee are saide to at-
taine cuerlasting felicity, that
is to witte, by vertues acti-
ons, which are of twofold:
The one variable or muta-
ble, the which may soone be
chaunged or hindred, espe-
cially the obiectes & meanes
which are vsed in the attai-
ning thereof being taken a-
way: and this action hath
no fellowship, societie, or
affinitie with felicitie. The
other constant and inuari-
able, which is firme and per-
fect,

feet, intending a good effect, alwaies persecuering in action and contemplatiō, which by no meanes may be hindered or enforced to proue a changeling; and this action is meere felicitie, which ought to be in a Common welth wel established: which beyng otherwise neglected, or lightly regarded, and slightly practised, or on the contrarie side immoderately vsed, might engender sundry vices: for all immoderate actions on both sides are hurtful to nature. For he that on this side flieth perill in an honest cause, is termed timorous and fearful: and he that on the other side adultereth ouermuch, is termed rash: therfore vertue is said to consist betweene extremes, as

*Plato in
Tymae.*

not

110 *The Picture of a*
not participating thereof.
The due obseruation of this
vertue, maketh a straunger
grow naturall in a straunge
countrey, and the vicious a
meere stranger in his owne
natvie soile, which if it be so,
that the efficacy of this ver-
tue is so great and worketh
such wonders, no maruaile
that Aemilius Paulus, when
it was reported him being a
sacrificing, that one of his
sonnes, the elder by birth,
was slaine in the field: there-
with being moued, threw off
his lawrell and triumphing
crown, & within a litle paw-
sing and deliberating with
himselfe, at last asked after
what sort his sonne lost his
life, and yeelded vp the
ghost: to whom it was told,
that he was depriued there-
of

perfitt Common wealth. **K I I**
of valiantly fighting, & at last
breathing became breath-
lesse. At which saying being
comforted, he layed on his
triumphing crowne againe,
protesting and calling the
gods to witnessse, that hee
conceiued greater pleasure
at the death of his sonne (be-
cause of his vertue) then
griefe and sorrow for his
death. Seeing vertue hath
such a disposition and power
of the reasonable parte of
the minde and soule of man,
which bringeth vnto order
and decency the vnreasona-
ble part being out of square
and frame, causing it anew
to propound a conuenient
end, to her owne affections
& passions, by which means
the soule abideth in a come-
ly and decent habite, ac-
complishing

112 *The Picture of a
complishing and dischar-
ging in all dutie and vpright-
nes of life, what ought to be
done according to reason.
Who thē respecting the pro-
perties thereof, would not
with al might and maine, en-
deuour to be traced and trai-
ned herein, wearing this as
his recognizance and chiefe
badge, which euer glistereth
and shineth, though it be ne-
ver so much obscured wher-
of Socrates having sufficient
triall, was wont to giue these
precepts to his scholers, That
they shoulde every morning
behold their Phisiognomy
in a looking glasse, wherin if
they shoulde seeme faire, then
they shoulde employ them-
selves in Virtue, that they
mighe inwardly reselble the
outward appearance; if de-
formed,*

perfit Commonwealth. LIB
formed, then should they e-
specially endeuour theselues
in vertuous actiōs, that ther-
by they might by the inward
virtue, shroud their outward
deformity.

1. It is the property of
virtue, in suffering patient-
ly to ouercome.

2. The first degree to ver-
tue, is, to admire vertue in an-
other man.

3. Vertue getteth no su-
periority by birth, nor pru-
dence by yecres: for there
may be old fooles, and yong
counsellers.

4. Vertue is a seemely
goddesse of toyle, imagina-
tion the mistres of fooles, le-
uity the pride of nature, and
dissencion the ruine & ouer-
throw of families.

of

Of Prudence.

Cap. 18.

Prudence is a busie sear-cher, and true inuentor of verity, which alloweth nothing to haue fellowship with the truth, except it be sea-soned with reason, and tem-pe-red with wisdome. This ver-tue is allowed as a soueraigne precious good, and is termed the very touchstone of truth, which guideth the steps of men, in an vnfallible way, to the attaining and vnderstan-ding of vertue, which procu-reth felicity. Cicero defineth this vertue to be the know-ledge of things which ought to be wished or obtained, & of those things which ought to be eschewed, like a proui-dent mother foreseing what with

perfit Common wealth. 115
with decency should be accom-
plished in euery enter-
prise, who prepareth a con-
uenient & fit abode, whiere all
other vertues might securely
execute and discharge their
seueral duties and offices: for
she accustometh to be con-
uersant in the choosing of
good and euil, being the cap-
taine and mistresse of all o-
ther vertues whom shee fee-
deth. This vertue cannot ea-
sily be taynted, or inuicled
with any lewd canker of va-
nity, nor fettered within the
bonds of folly, being garded
with al the troups of vertues,
and tried in the fire of zeale,
shining bright; and yeelding
a fragrant smell and sauour
to the nostrels of the lou-
ers and possessors thereof,
like a beame proceeding

from

116 *The Picture of a*
from the cleere sunne, which
doth not onely lighten and
kindle the affection, but also
doth illuminate the vnder-
standing and knowledge
of man: wherefore wise men
haue laied a difference be-
tweene science & prudence,
saying, that science is a dead
knowledge of things, which
of it selfe cannot change the
will, in such sort that it may
embrace and followe the
knowne good, and auoid the
euill, which is evident in wic-
ked men, imbrued with vice,
& endued with knowledge.
Wherfore Socrates was
wont to admonish his scho-
lers, that in all their life time,
they shoulde haue these three
things in memory, to witte,
Prudence in minde, which is
an inviolable castell (as An-
tisthenes

h cithenes saith) Scilence in
d their tongue, and shamefast-
nesse in their countenance,
without which, nothing may
e bee done wisely : because
n prudence is the prince and
e guide to all other vertues,
e, wherin the knowledge of
nd our soueraigne good , and
sh the ende of our life depen-
ne deth. Wherefore we may in
ay no sorte behaue our selues
he more prudently, then by cō-
he sidering how we may deale
e imprudently. Such a prudent
ce, man was Agesilaus king of
ge, the Lacedemonians, who,
was when there was a battel to
no be pitched at Mantinia, by
ne, his subiectes the Lacedemo-
nians, counselled them thus
te, wisely, that they should bēd
n his all their force and strength,
and leuell at Epiminondas,
nes saying,

118 *The Picture of a*
saying, It was a point of
prudence to cut off the har-
tiest soldier first of all; mea-
ning that valiant men were
the causers of victory, which
when they had obserued, ob-
tained the conquest, and so
preuented the daunger, and
preserued their liues & safe-
ty. Whereby it was conclu-
ded, that in warre one pru-
dent man was of greater
force to subdue, then an
whole army of vnwise men.
For (as Homer saith) *Ille*
sapit solus, volitans alii velut
umbra. Likewise Joseph so
excelled in prudence, in ad-
vising Pharao to prouide a
man of wisedome and un-
derstanding, and set him o-
ver the land of Egypt, say-
ing, Let Pharao make and
appoint Officers ouer the
land,

land, and take vp the fift
part of the land of Egypt in
the seuen plenteous yeeres:
also let them gather all the
foode of these good yeeres
that come, and lay vp corne
vnder the hand of Pharao
for foode in the citie, and let
them keepe it; so the foode
shalbe for the prouisiō of the
land, against the seuen yeres *Gen. 41.*
of famine which shall be in
the land of Egypt, that the
land perish not for famine.
& the saying pleased Pharao
and al his seruants, and ther-
fore accounted Ioseph a most
prudent and wise man. In
like sort the prudence of Li-
curgus, the reformer & law-
maker of the Lacedemoniās
was the caule of the mainte-
naunce of their flourishing
estate aboue 500. yeeres,
so

so that it was the chiefest in
all Greece, both for glory, &
excellency of government: from whence they digres-
sed not, vntill such time as
they wholly neglected those
lawes, and godly ordinances
the which hee gaue them.
Wherfore to conclude, the
vigor & strength of this ver-
tue in all actions, whether it
be in general to all in a Mo-
nastike life, or Oeconomi-
call appertaining to families,
or politike which is the chie-
fest of all, vised to the good
of the Commō wealth, hath
such efficacy, that nothing
without the same may right-
ly be effected: for the confir-
mation whereof and a finall
conclusiō, we need no more
then the liuely example of
Argos, which had his head

inuiro-

perfitt Common wealth. 121

inuironed with a hundred
watching eies: signifying vn-
to vs, that he was euery way
endued with great prudēce,
and singular discretiō: wher-
fore if a Pagan and a Hea-
then man, by the reportes of
the Poets, so excelled in the
atchiuement of vertue, wise-
dome, and prudence, how
much the rather ought wee
Christians to bee furnished
with the same, as an onely or-
nament of all actions? For al-
though the wit of man is most
precious and apt to al good-
ies, glistering as the yron &
brasse, more & more in wea-
ring, whose sharenes and
brightnes is like the sparkle
that soonest kindleth desire;
thought eloquence be a di-
vine influence, and inuentiō
the daefling of nature: ne-

122 The Picture of a
uerthelesse iuention bring-
eth forth oft times a rude &
deformed matter, and elo-
quence singeth a song harsh,
voide of tune & concord of
true melody, without pru-
dence: by which men are al-
waies cloathed and invested
with a mild and settled dispo-
sition, wherein it steadeth
them no lesse, then a shippe
floting on the Sea, doeth
the presence of a Pilote that
may prudently vndertake, &
wisely execute whatsoeuer
he knoweth to be good, after
mature deliberation and co-
sideration of all the circum-
stances of the fact. If therfore
a gouernour be not endued
with prudence & learning,
ciuill policy cannot be main-
tained, and his Empire or
gouernment auaileth not.

I. Pru-

1 Prudence reformeth abuses past, ordereth things present, & foreseeth things to come.

2 Justice without Prudence, is dissolved into cruelty, temperance into fury, and fortitude into tyranny.

3 It is a point of great Prudence, to lament the life of a wicked man, more then the death of the iust.

4 To the prudent it is more pleasant to heare counsell mixt with mirth, then to the foolish to wat sport mixt with rudenesse.

5 He that searcheth out prudence, findeth treasure in this life, and enjoyeth perfect happiness in the life to come,

Of Fortitude.

Cap. 19.

G 2

Forti-

FORTITUDE is an invincible
virtue, or courage of the
mind, vndertaking any peril
in an honest & good cause:
also it is defined of some,
to be a firie humor of the spi-
rit, inflaming the minde with
boldnes in all assayes, & con-
ducting the body thorow a
million of perils, in attemp-
ting harde aduentures, be-
cause nothing ought to bee
hard for a valerous man to at-
tempt, which might daunt &
abate his courage. This ver-
tue is of two sorts, either con-
sisting of the mere strength
of the body, which ought
not to be termed fortitude,
because there be many men
that haue stout bodies and
great strength, and yet cow-
ards: And is therfore called
naturall vigor, or els fortiti-
tude,

perfit Common wealth. 125
tude, otherwise it is taken for
the constancy of the minde,
and so it is termed a morall
virtue: wherefore by the as-
sent of the Philosophers, it
deserveth the vppermost
roome and the greatest dig-
nitie amōgst morall vertues,
for two considerations. First,
in respect of the primate and
chiefest man, whose minde
attaineth this virtue. Secōd-
ly, in respect of the whole ci-
tie which he enioieth, and in
enjoying defendeth her ter-
ritories and turrets, aduen-
turing any enterprise for the
security thereof. The pro-
perties of this virtue consist
an two things: First in despi-
sing outward casualties, not
beeing moued to admire
thereat: in admiring, not to
desire or wish any thing but

G 3 what

126 *The Picture of a*
what is honest, holding the
flagge of defiance against the
allure and beeke of fortune,
suffering all things patiently,
if any thing happen bitter or
grieuous, which is a token of
an invincible minde, as Ci-
cero saith, *Si quid obtrigeris,*
aqno animo paratq; morear,
neq; enim turpis mors fortis vi-
ro potest accidere, neq; imma-
inra consulari, nec misera sa-
pienti. The second is, that
if thou art of that minde and
courage, see thou imploy thy
selfe in those thinges which
are most difficult and full of
perill, which may as well con-
serue the life of man, as sun-
dry other things thereunto
appertaining, that it may be
said as it was of a certaine
Philosopher, who being bur-
ied touching his countreys
affaires,

astaires, and pleading truce
for his friends liues, hapned
to fall into the laple of his e-
nemis, and hauing many
cowardly souldiers, who re-
garding neither their friends
liues, nor their owne coun-
treys security, most timerous-
ly flying, deimaunded of this
valiant man what they should
do: to whom hee answered,
that they should report to
those that were aliue, that he
valiantly fighting for their
security died: and I will in
like sort report to the dead,
that you escaped cowardly,
as being the last in the field,
and first in flight. We see
therefore, that courage, and
magnanimitie, are daunted
with no danger, and yet con-
quer by perseuerance, & tri-
umph with honor. So then as

1281. The Picture of a
we shall finde our bounden
dutie to honour our coun-
try, with all gratitide, & to
defend it with all power and
might, shewing our selues
valiant and xoutagious, fol-
lowing the example of Cur-
tius the Romane, when there
appeared a great gulfe in the
market place, which could
by no meanes be stopped; &
an answere being givien by
the Oracle, that it was onely
to be stopped by that which
was of most value to the city
of Rome, he deeming that
the citie had nothing so pre-
cious as stout & valiant men,
armed himself and leapt into
the gulfe, which stopt im-
mediately: declaring thereby
how light men ought to
steeme their liues, when as
the same might yeeld profit
and

perfitt Common wealth. 129
and commodity to their countrey, in regard of such aduentures which euery man ought in the behalfe of his countrey to enterprise. Herehence it hapneth out sometime, that diuers rash & wilfull men, carried with an erroneous opinion, do esteeme it mere cowardnes, not to fight for euery light office, which is well approued to be otherwise, as Alexander the sonne of Mammena testifeth: who hearing that Artaxerxes the king of the Persians, came with a great army of souldiers, about to inuade the Romane Empire: it behoueth valiant & moderat men (said Alexander) to wish alwaies the best, & to beare patiently what soever happeneth contrary to their expectation:

G 5 for

130 *The Picture of a*
for it is the point of foritude,
neither to encombe for e-
uery small trifle, triumph in
prosperity, nor yet to be dis-
maid in aduersity: conclud-
ing with Cicero, that a vali-
ant man should bee alwaies
girded with patience, & gar-
ded with constancy: the one
to perseuer in wel doing, the
other to tolerate fundry e-
norinities: for *Fortes & mag-
nanimi sunt, no qui faciūt, sed
qui propulsant iniuriam.* Cal-
ling to mind, that not onely
they which do offend are va-
lian men, but they which do
defend. Hereupō Laches de-
maunded of Socrates what
Fortitude was: he answered,
It was a vertue, by which a
man not forsaking right and
custome, repelleth the force
of his enemy: which he con-
futed,

Cicero.

suted, saying, A man after the Plato:
maner of the Seychians, no
lesse in flying, then in persi-
sting, ouercommeth his ene-
my, and so in like maner
may be called a valiant man.
Wherefore Homer calleth
him a valiane man, which da-
reth according to opportu-
nity, and as time, place, and
occasion shall require, bold-
ly resist or feare his enemy:
gathering hereby, that a vali-
ant man ought not for every
trifle or light occasiō fight or
encombat: For it is a rude
thing (as Cicero saith) after
the maner of beasts to cōmit
such wilfull rashnes, vnles it
be in defence of countrey, or
for vertue & honesty sake, re-
garding both time, place, &
the person: for as he is called
desperate and rash, that figh-
teth

132. *The Picture of a
tch for euery small matter;
so againe are they accounted
valiant, that suffer and tolerate
small injuries, ymlesse
they impaire their credit, or
derogate from their honesty;
then if they resist not an in-
jorie if it be offered, they are
in as great a fault (as Cicero
saith) as if they should for-
sake both countrey, parents,
& children: deeming it bet-
ter to die free, then to live
captiue: of which opinio was
Mucius Scæuola that valiant
man, who willing to incurre
any sinister hap for the safe-
ty of his countrey, was ta-
ken of his enemies, at which
time he thought to slay the
king his enemy, but missing
the king, slew the secretary,
and was afterwards brought
to a great fire to be burnt:*

into

*Cicer. of
fir.*

perfect Common wealth. 133
into the which he willingly
thrust his hand that had fail-
led to slay the king, and suf-
fered it to be burnt to aches.
Likewise also Abraham was
of such excellent valure, that
when he heard that his bro-
ther was taken by the kings Gen. 14.
of Sodome and Gomorrha,
brought fourthe of them that
were borne and brought vp
in his house three hundred &
eightene, and pursued them
vnto a place called Dan.

In like maner Mithridates
king of Pontus, after he had
pestered the Romanes with
warres the space of 40. yeres,
during which time he beha-
ued himselfe no lesse valiant
in minde, then hardy in bo-
dy, in resisting their strong
forces, and withal in attemp-
ting the fortitude of the Ro-
manes.

manes, thogh he was by fortune shaken in his old yeers, and eclipsed of his wealth, frieds, countrey, kingdome, & al worldly chivalry, yet in despight of fortune went to Celta, meaning with them to transport into Italy, whereby the Romanes might haue intelligēe, that albeit he of his friends and countrey, by the frowne of fortune was depriued, yet neyther fortune, nor the Romanes could subdue his valiant hart. In this triumphed valiant men, because they might not be vanquished, and gloried, being free from subiection.

I Lightning or thunderclaps disray infants: and threatens annoy fooles, but nothing dismaileth the resolution of a valiant man.

2 Forti-

2 Fortitude is the champion to equity, which never ought to strike, except in righteous actions.

3 Valure is a wise mans coate, & a fooles cognizance.

4 Those that are stout in body & cowards in mind, are dissemblers with God & inā: with God, because they may be good and will not: with man, because they seeine and are not.

Of Patience.

Cap. 20.

Patience is an excellent virtue, belōging aswel to outward empire as to inward gouernance: it is said to be the shielde of intolerable wrōgs, the vāquisher of wickednes, that lighteneth the burden

136 *The Picture of a*
burden of aduersity, and is a
sure card against all assaults
and passions of the soule, sea-
soning the ioyes of prosperity,
and retaining a continuall
glad assemblace in aduersity
and dolor, consisting stoutly
and valiantly in sustaing all
labours and grieues for the
loue of honesty and vertue.
For as S. Auguistine sayeth, it
is more comandeable to con-
tene an iniury, then therewith
to bee grieued or to pine,
by reason that in despising,
we see me as though we were
not moued therewith, or felt
nothing, regarding it no-
thing at all: but on the con-
trary side, hee that is thereat
sturred or grieued, endureth
torment & feeleth the smart,
because the more impatient
we be in sustaing iniuries,

we

we aggrauate the griefe by so much the more, and grieuous and vneasie is the burden thereof. Patience then sucking the drugges of sorrow, and posterred with the bitter pils of distresse, is made more strong and perfect which seemeth to be wel apte proued by the Lacedemonians, who were noted to be patterns of patience, sustaing all paines, wars, vnde, and weather. So likewise, as Plinie reporteth, Apathchus, of all men was most patient in all his tormentes: which is a speciall token of an heroiell minde, to set light by small wrongs, and little regard meane aduenturcs: But as for this kinde of patience these examples may serue, because wee haue sufficient dayly

138. *The Picture of a*
daily before our eies; where-
fore I will draw neerer vnto
the inward gouernance, vpo
whom patience should at-
tend, to the subuersion and
oppressing of naturall passi-
ons, to the sustaing of the
frowardnes of fortune, lest
that they which haue the fu-
ction of authority, & be im-
ployed in matters of great im-
portance, their liues be not
onely replenished with toiles
and heinous displeasures, but
withall bee subiect vnto di-
uers casualties. To these the
onely prouiso and ready way
to haue patience, is thought
by two waies inuented. First
a direct and an vpright con-
science, a true & constant opi-
niō in the estimatiō of good-
nes, which seldom procedeth
by instinct of nature, vntesse
it

perfit Common wealth. 139
it be ex quisit, and excellent; but by the diligent study & attaining of vertue. For he which bendeth himselfe to reuenge, doth imitate his doings who is molested with impatience, and he that imitateth an evill man, wil hardly proue good himselfe: it were difficult and harde for a valiant man, to tolerate any iniury without reuenge, though oftentimes he is accouted more valiant in sufferring, then in hasty reueging: for he that enterpriseth any thing hastily, may repent him by leasure: Neuerthelesse I denie not, but it is almost a thing impossible for a couragious man, to tolerate an indignity, the which if he doth suffer, the onely and the surgit way to be reueged,

is

140 The Picture of a
is to contemne & rebuke it,
and to liue with such godly
courage, behauour, and vp-
right life, that the doer and
actor of the wrong, shal haue
sufficient occasion thereat to
be ashamed, or at leastwise
lose the fruites of his enuy,
hauing no joy of thy hind-
rance and damage. Anti-
sthenes was wont to glory
that he had sufficient vertue
to the attaining of felicity, &
wanted nothing, saue ouely
the strenght of Socrates mea-
ning, his mayle coate of pa-
tience, was a sufficient ar-
mour of proffe. Tiberius
Cesar was in this onerthing
most highly commended, be-
cause he refused honors that
Guid. vi- wer grarefully profered him,
tu. vices. shunned flattery, and suf-
ex Snes. fered all reproches patient-
ly,

Laerti.
lib.6.

Guid. vi- wer grarefully profered him,
tu. vices. shunned flattery, and suf-
ex Snes. fered all reproches patient-
ly,

perfit Common wealth. 141
ly, laying, that in a free citie
there ought to be free tougs:
that is to say, void of iniqui-
ty, and tempered with this
mild soueraigne, named Pa-
tience. Whose aduice Julius
Cesar seemed to imitate, wh^o
Catullus the Poet wrote ve-
ry many contumelious Epi-
grams against him, he not-
withstanding not onely for-
gave him, but was reconciled,
and often invited him to his
house. But omitting to speak
any more of this vertue, si-
thens it seemeth sufficient, to
the instruction of a gouer-
nour, if any thing remaine, I
referre him to Plutarch and
Plato, where he may find suf-
ficient to satisfie his minde,
and accomplish his expecta-
tion.

I. The sweetest salve to a
deformed

142 The Picture of a
deformed shape, is patience,
and no greater reuenge can
be profered to Fortune, then
to live contentedly in the
midst of misery.

2 The final end of patience,
is the expectatio of promises.

3 He may be well verifi-
ed to be right patient, which
in his outrage can bridle his
owne affections.

4 Patience winketh at
apparant follies, and refrai-
neth to prosecute manifest
iniuries.

Of Constancy.

Cap. 21.

Aristot.

Constancy is a fortitude,
as Aristotle saith, perse-
vering in well doing, defined
of Cicero to be a prouident
guide, teaching vs the force
& efficacy of wisedome, and
directing

perfit Common wealth. 143
directing vs to tread our steps
stedfastly in the continuall
trace of vertue, our nature
beeing fraile, lest that any
puffe of vanity, or gale of
winde should tolle our light
affections: like the bramble,
being waucering and wanting
stay, wee are ready to ship-
wrack at euery sudden waue
or the least blast, vntesse wee
be cunningly guided by a
Pilote of experience, whom,
neither feare of aduersitie,
exterior damage, nor pri-
uate familiarity may cause to
desist from so commendable
and comely a vertue as con-
stancy, in which remaineth
nothing worthy of blame as
a note of blemish: for albeit
we haue both by nature and
nurture, obtained the guer-
don due vnto our labour, &
doc

144. *The Picture of a
man*
doe misse of constancy, when
experience claspeth hold on
vs; if we then omit any parte
of our gotten talent or effe-
cted vertue, moued by pri-
uate affection, feare of ad-
uersity, or any other exteri-
or danmage, desisting from
constancy, prouing vnstable
and wauering in our actiōs,
then is the estimation of our
credit eclipsed, & what may
be worthy of commendati-
ons in vs. A man in nothing
lesse resembleth a man, then
to proue in his action vnon-
stat, which is a great blemish
in any man, as appeared in
Metellus, which after his ma-
ster Diodorus being dead,
laid vpon his sepulchre a
stone, made after the fashion
of a Crowe: which Cicero
understanding, said, that he
had

had well rewarded him, be- *Plutare*
cause he taught him to flie,
and not to speake. Whereby
he noted the inconstancy of
Metellus. Also heretofore
men were rebuked for their
inconstancy, and likened to
women and to children: to
the one, because in respect
of their infancy and young
yeeres, were not able to ef-
fect any thing: to the other,
as being the weaker sort, at
whose handes no great ex-
ploit was to be expected; but
now a daies it is contrary: for
women are noted for the
most part to bee of greater
constancy then men, and if a-
ny proue vncōstāt, the femi-
nine sort are accustomed to
terme the same to resemble
some wauering or vncōstant
man: what should bee the

H cause

146 *The Picture of a*
cause of this, I know not, vn-
lesse it might come to passe,
that men for their leuiry are
too often saide to resem-
ble women, and so with Cæ-
neus changing sexe, who of
a woman became man, so
men become women. Con-
stancy beyng a property on-
ly vnto man, ought to bee
of no small reputation: for
as the wise man saith, It is
better to haue a constant e-
neiny, then an vncoustant
friend, whereof we haue di-
uers liuely examples: there-
fore I will drawe a little nee-
rer to the nature and pro-
perty of constancy. The pro-
perty of a constant man, (as
the Philosophers do affirme)
is, not to insult in prosperi-
ty, nor to pine in troubles
or calamity, nor to mourne

in

in aduersity, but as Plato saith, to holde a meane betwene submission & ambition, guided by reason; wherby we may note the ambitious and envious men to be excluded, of whom there is no meane obserued, nor true constancy vsed, beeing by these vices, as by a cable rope, haled with vnsatiable desire, making no period or comma, frō the highest Zodiack & climate, to the lowest Centre, by which meanes their mindes cannot be permanent. Moreouer we must not deceiue our selues, in deeming that the stiffe necked and stubborne man is constant, although hee continueth, as beyng void of al vertue, in his peruerse opinion, as Zeno the philosopher

H 2 well

148 *The Picture of a
wel testifieth, saying, Facilius
esse ventrem inflatum emer-
gere, quam quemuis improbum
ad aliquid agendum cogere :
Who yeeldeth to no man, is
sooner like a Serpent to be
broken, then bent: but on the
contrary side, the constant
man persisteth not accord-
ing to opinion as the stub-
borne man, which is groun-
ded, *Innanibus* (as they say) &
quasi labentibus fundamentis,
vpon no certaine fundation,
but vpon true knowledge or
science, wherein he is assured
not to erre. Such a constant
inan was Anaxarcus the phi-
losopher, that when he was
beaten in a hollow stone of
Micocreon the tyrant, was of
such invincible mind, that he
bad the tirat, Knock, knock
this carcase of Anaxarcus,
but*

but thou shalt neuer infringe his constancy. Likewise Alexander had such great constancy, in trusting his friend against misreport, that it sauued his life, whereof all men despaire. Xantippe the wife of Socrates, did report that Socrates had alwaies the same countenance, both going from home, & returning home, which was a signe of great constancy: wherefore nothing is more requisite in a gouernour, then during all his life time, in all actions to proue stable and constant.

1 To liue to God, to contynne the world, to feare no mishap, are the ensignes of constancy.

2 The treasure that men gather in processe of time, may faile, friends may relent,

H 3 hope

150 *The Picture of a
hope may deceiue, vaine
glory may perish, but constan-
cy may never be conquered.*

3 *Constancy is the blef-
fing of nature, the soueraine
salue of pouerty, the mi-
stresse of sorrow, the end of
misery.*

4 *It is the signe of leuity
and lightnes of wit, vnaudi-
sedly to promise, what a man
may not, or will not per-
forme.*

Of Temperance.

Cap. 22.

Temperance is a vertue,
moderating and bridling
lusts, defined by Aristotle, to
be a meane in moderating of
the pleasures of the body, &
may bee fitly likened to a
lampe that shineth, lightneth
and

and expelleth away the dim
and obscure passions that
may enuiron it: before this
vertue can be rightly settled,
wee must be void of distem-
perature, or annoyace of cō-
trary vice: to the attaining
whereof wee must vse such
meanes, as the Chyrurgians
doe: Before they apply any
medicine or salue to cure a-
ny festered ulcer or wound,
they first drawe out all bad
and corrupt humors, dead
and rotten flesh, and then
do proceede further to the
cure thereof: so must we be-
gin first, to cleanse & purge
the mind of all distemperate
humors, or noysome passions
which may seeke harbour &
rest therin, so that this vertue
may haue no seate or roome
to abide: whereby as her na-

ture and property is, it may
preserue both priuate and
humane society, curing the
soule, most miserably throwē
downe in vice, restoring it a-
gaine to her accustomed a-
bode therin, foreseing all dis-
ordered and vnbridled ap-
petites, to yeeld to the yoke
of reason & discretion, which
is not onely effected by the
abstaining from meat and
drinke: but also in vanquish-
ing the lust, and bridling las-
ciuous affectiōns, and sup-
pressing wanton wils, which
are the vtter wracke and
ruine of man, the which to
subdue, is thought by wise
men a greater conquest, thē
to ouercome an enemy in
the field, as by their deeds &
doctrine it evidently appea-
reth. *Ancistheneſ that fa-*

mous

mous man, did so much loath
vntēperate pleasure, that he
was wont to say, that he had
rather waxe madde, then to
be moued thereby, proclai-
ming openly, I will be di-
stracted, rather thē I wil de-
light in vntemperature, be-
cause the Phisition may cure
this malady and madnes, but
pleasure or any vntempera-
ture, when it causeth a man
to be void of reason, & with-
out himselfe, is a mischiefe
that hath no remedy, and is
vncurable. Likewise Demo-
sthenes that famous Orator
of Greece, affirmed, no grea-
ter euill to happen to any
earthly wight, which had any
tast of vertue, then inconti-
nence and vntemperature;
accompting it the greatest
vertue that could bee, to ab-

Laertius.

154 *The Picture of a
staine and vtterly to aban-
don banqueting, swilling,
and drinking, because tem-
perance doth very much a-
uaile vs, which is especially
tried in contemning and a-
bandoning pleasures in all
actions.* This is it that de-
serued that daily commen-
dation of Solon which was
wont to crie out, *Ne quidni-
mis.* Wherefore the Persi-
ans listening thereunto, cau-
sed their children in all acti-
ons daily to bee exercised
herein. Likewise the Turkes
doe obserue daily this ver-
tue with all modesty, in such
forte, that they excell the
Greekes and the Romanes,
who are wont in warre to su-
staine themselues with bread
half baked, and rice, with the
pouder of flesh which is dried
in

perfis Common Wealth. 155
in the Sunne; their drinke is
faire water, such as the anci-
ent Carthaginians vſed in
warre by prescription of law,
as Plato saith. In like ma-
ner, Agesilaus king of the La-
cедemoniаs, paſſing through
the city of Thracius, being
mette and entertained by
the Nobles and the people,
with diuersity of banquets
and rare dainties, to grati-
fie his coming, who ne-
uertheleſſe tasted not their
dainties, feeding onely on
bread and drinke, & coman-
ded his footemen to feedvp-
on ſuch cheere, ſaying, that
a Prince ought not to pam-
per himſelfe with varieties
of dainty cheere, but to ab-
ſtayne: meaning, that im-
moderate eating and drin-
king do inferre great dam-
ages

156 *The Picture of a*
mages to mans body, which
were onely ordained to su-
staine the life of man, which
otherwise vsed do cause great
sinne before God and man,
and ingendreth diuers dis-
eases and sicknesses, as drop-
sies & sundry other infecti-
ons. Who would not there-
fore, considering the discom-
modity hereof, refraine, and
willingly loath all vnsatiable
gluttons, as Vitellus & Appi-
tus, to which corinorāts, nei-
ther land, water, ayro, might
bee sufficient? which is the
greatest blemish that can be
in any man. Julius Cesar
so much abhorred intempe-
rance, as Plutark rehearseth,
that he was accounted in re-
gard thereof, the very lampe
and Lanthorne of all Europe
for his abstinenſe, & thought

the

the very mirror of Italy, who by ouercoming of himselfe, ouercame all Europe: so, no lesse are all gouernours for their temperance and abstinence to deserue praise and fame, then dignity & honour for their rule and Empire.

1 Heroicall vertues are made perfect by the vnyt of temperance, and fortitude, which seperated, becomes vicious.

2 There is nothing in the world that deserues greater felicity, then moderatio, that ouercommeth the assaults of the flesh, and the fruites of a good life are reuived by it.

3 Temperance enforceth vs to yeeld to reason, bringeth peace to the minde, and mollifieth the affections with concord and agreement.

4 It

4 It is vnpoisible for him
to praise temperance, whose
delight is in pleasure, or af-
fect gouernment, that de-
lighteth in riot.

Of Modesty.

Cap. 23.

MOdesty is a temperate
virtue, or a precinct or
limite, which honesty com-
maundeth to be obserued: so
called, as Aristotle saith, be-
cause it obserueth a meane,
not exceeding nor declining
in any thing: And as Oforius
saith, It is a vchement feare
& shainefastnes of ignomy
or reproch: but Plato calleth
it the onely preseruer of all
virtue, which first shineth
or appeareth in youthes,
like a lampe, and especially

in

in those which are of the greatest towardnes, whō we perceiue to blush, not for any infamy or reproche which they haue cōmited, but for feare of cōmitting any thing worthy the reprehēsiō, which is y only felicity in all estates, and may be called, the onely repairer of decayed vertue. Sith then the country which we must desire to inhabite, is so high and heauely, and the way thither is Modestie, wherefore then desiring to enjoy this happy countrey, do wee refuse the way ? for doubtlesse, as Osorius saith, that hee which altogether hath lost this vertue, and passeth the goale, is either of presumption or of meere slownesse reputed, and may be well thought to haue no sparkle

160 *The Picture of a*
sparkle of honesty. Was not
impudence and ouerboldnes
one of þ greatest blemishes
that Cicero was wont to re-
prehend in Cateline? But
modesty now a daies, as Pla-
to saith, is exilde out of the
land. Wherefore did the La-
ccedemonians and Romanes
banish out of their countrey,
all vanity and other lewdnes
passing the limits of mode-
sty: but because they hated
& vtterly detested this vice,
as deeming nothing honest
which wanted this vertue?
Aristotle admonished, that
no man should praise or dis-
praise himselfe: which on the
one side he thought to bee
the property of a vaine glo-
rious man, and on the other
side to be the point of an vn-
wise and foolish person: dee-
ming

perfit Common wealth. 16
ming on cuery side, that it
was the pointe of no mode-
sty, seeing it is accounted so
vnseemely a vice, & detesta-
ble a crime amongst all good
men, who would be ouer-
flow in the obseruing here-
of. The very Turkes do so
embrace this vertue, and fol-
low her traine so much,
though being addicted vnto
warres, yet to preuet immo-
defty which they greatly de-
test, they carie no weapons
in court, townes, nor yet in
campe: but when they are to
fight, they shew great staied-
nes in their maners, auoiding
haughtines and lightnes in
their deeds, gestures, appa-
rels, and speaches: As for ex-
ample, when Amirath, whō
they account and canonize
as a Saint, who was very va-

liant

162. *The Picture of a
hant and fortunate in arines,
went to the temple to heare
praiers without any pompe,
accompained only with two
seruants, would not be salu-
ted or flattered with accla-
mations. Seing such modesty
hath beene vied amongst
those Turkish infidels, what
should be vied amōgst Chris-
tians, and in well ordered
common weales, where no-
thing, but what with vertue
and decency should agree,
ought to haue any place? for
the chiefest point of honesty
consisteth in modesty, which
subiecteth and reclameth all
distēperature, and enforceth
it to obserue a moderate de-
cency. Consider well the
graue matrones of Rome, &
it shall suffice for an exam-
ple, who vsed themselves so
modestly*

modestly & decently, both in behauour and diet, & called those shamelesse and impudent, that did drinke wine or sauour thereof, the which Cicero testifieth in his fourth Booke *De Rep.* saying, that they obserued it for a token of shamefaulnesse, & not for any reprehension: wherefore Cato by report of Plinie in his 14. booke *De historia naturali*, said, That the neighbours for no other reason did vse to kisse and buss the female kinde, as wee do now for fashion sake vpon seldoime meetings in kindnes, but for that purpose only, that they might know whether they sauoured of wine, from which to abstaine was a token of modesty. *Inuenal.*

1 Modesty hath often effected that, which no vertue nor reason can performe.

2 Men are in nothing more like to their maker, then in sobernes and modesty.

3 The glorious seat and throne of the highest is in heauen: if thou presumptuously endeuour to lift vp thy selfe vnto him, he will flie frō thee; but if otherwise thou obserue true modesty before him, he wil descend vnto thee.

4 After that Dio was made king of the Siracusians, he would neuer change his accustomed diet and apparell, which hee was wont to weare being a student of the Vniuersity.

Of Chastity.

Cap. 24.

Chastity

Chastity is a bridled tem-
perance of lawlesse lust,
or as Aristotle saith, is a sweet
blossome of the soule, and an
integrity of life, which ray-
seth vp newces to auoid the
floods of vaine pleasure, or
refraine the act of carnall ap-
petite, whereunto a man is
vehemently moued, or els
enjoyeth his wished desire
therin: which to refraine, vn-
doubtedly is a thing almost
impossible, and betokeneth
a great wonder in a man of
noble race & of great digni-
ty: but in whosoeuer it hap-
peneth to be, mult of neces-
sity be reputed of great wise-
dome & vertue, considering
that it is enjoyed onely of
those, that keep their bodies
cleane and vnspotted. This
chastity abideth neither in
sincere

166 The Picture of a
sincere Virginity, nor sacred
Matrimony, yet being good
in wedlock, as a peace to de-
sire, commendable in vir-
ginity and widdowhood, as
an onely dignity and grace
to their bodies: gracious is
that face that acomplisheth
onely pure loue, and most
celestiall is the resoluation
grounded vpon chastity: for
what can be more accepta-
ble before G O D and man,
then to keepe our bodies
and mindes cleane from all
blurres, spottes, or blemishē
He that stoupeth to the hure
of vaine delight, whereby
hee might breed his owne
content, and satisfie his law-
lesse lust, striketh often his
foote against daungerous
rocks, and by haunting af-
ter vaine follies, falleth into
most

perfit Commonwealth. 167
most perillous daungers, not
respecting the end, which
is the onely salue to tame
the fleshe, that wanton is
and bold, well to waigh what
it shall bee, once dead and
layde in molde: For, *Non*
melius poterit caro luxurio-
sa dominari, quam bene (qua-
lis erit post mortem) recordari. Which to forget, is a
most detestable sinne in all
ages, and especially in old
yeeres to bee stayned with
the spotte of incontinency.
Wherfore it is reported by
learned Authors, that a-
mongst the Caspions there
was a law decreed, that who
soeuer should marry after he
had passed fifty yeres of age,
should in common assem-
blies be placed in the lowest
roome and the meaneſt ſeat,
as

168 *The Picture of a*
as one that had committed
a heinous fact against nature,
whom they entituled no bet-
ter then a filthy doting old
leacher: meaning, that to liue
chaste, was the onely felicity
of an earthly man, the which
in this world could bee effe-
cted: wherefore **Cyrus**, as
thinking it a thing most
needfull to liue in chastity,
abstained from the sight of
Pantha: and when **Araspus**
told him, that she was a wo-
man of excellent beauty, and
woorthly to be a kings para-
mour, Therfore, said **Cyrus**,
the rather must I abstaine: for
if by thy aduice I shall goe
vnto her, when she is solita-
ry, peraduenture she wil per-
swade me to vse & frequent
her company when she hath
no need; then must I daily be
with

perfitt Commonwealth. 169
with her, neglecting the se-
rious busnes and affaires of
the Cōmon wealth: conclu-
ding hereby, that he detested
vnchastity: for if thereunto
he should be addicted, then
he could not as a king, right-
ly discharge the duty of a go-
uernour: for hee had daily
experience before his eies, of
those which haue beene un-
ploied in warre, who after
many wreaths and victories,
being once intrapped & in-
ueigled with the loue of vn-
chastity (their minds being
linkt thereunto) could no
more vse any of their former
Stratagems, or busie them-
selues in such affaires, being
imploid otherwise: whereof
we haue diuers examples, as
namely that of Alexander,
who in stead of his Pollaxe

I and

170 *The Picture of a*
and Curtilax, had a curfisan,
whose fauour hee wore, as a
signe of the deuotiō he bare
to this his mistres: which is a
thing greatly to be admired,
that men of such resolutions
and courage, should bee so
quickly entrapped and wea-
ned from so great astaires, to
such tōies & vanities, cōsider-
ing the discōmodities inci-
dent therunto: which Socra-
tes well weyed, who beheld
on a time Sophocles the wri-
ter of tragedies, following af-
ter a yong boy, being rauisht
with his beauty: To whom
Socrates said, O Sophocles,
it is the part of a man, not
onely to abstaine his handes
from incontinency, but also
his eyes. Which is a saying
worthy of all men to be em-
braced, & especially of such

as

penfit Commonwealth. 171
as haue authority or gouern-
ment, or are admitted into a-
ny place of dignity, or estima-
tion in the Commonwealth.

1 Pure chastity is beauty
to our soules, a heauenly
grace to our bodies, & peace
to our desires.

2 Chastity is the seale of
grace, the marke of the iust,
the crowne of virginity, the
glory of life, and comfort in
matrimonie.

3 Chastity is like the stars
in heauen, and beauty is like
the marigold which openeth
her leaues no lōger then the
sunne shineth: so beauty en-
dureth but for a moment.

4 Chastity is a signe of true
modesty, which in extremi-
ty is crowned with eterni-
ty, whose presence striketh
more shaine, then the sight of

I 2 many

172 *The Picture of a*
many wicked and immodest
persons can stirre to filthines
with their immodest spea-
ches.

Of Justice.

Cap. 25.

IUSTICE being an excellent
and matchlesse vertue, is
thought expedient to be
in all degrees, and especi-
ally in the gouernours of the
Common wealth, without
the which nothing is cōmen-
dable: for it is the right guide
vnto godlines, goodnes, and
the knowledge of God; the
which vertue Cicero called
the **Queene** and **mistresse** of
all vertues, and defined it to
be the habite of the minde,
which respeeteth the publike
cōmodity, & yeldeth equal-
ly

ly euery man his owne. This
virtue Aristotle calleth the
affection of the minde, by
which men are prone to ad-
minister iustice, as being the
fundatiō of all other vertues,
which allots no priuiledge to
defraude any mā of his right:
wherefore, as being by the
prouidēce of God inuented,
for the accōplishment here-
of, there were certaine Ima-
ges of Judges (by report) set
vp at Athens, hauing neither
hands nor eyes: describing
that rulers and Magistrates
should neither be infected
with bribes, or any other way
drawen from that which was
lawfull & right. To this pur-
pose, as it seemeth, in the ori-
ginall, an vpright and a iust
man was chosen by full con-
sent and assent of the com-

174 *The Picture of a
munalties, of an equall indif-
ferency, which should excell
in vertue, to decide all con-
trouersies, lest the inferiour
sort should bee ouerpressed
by mighty and wealthy me: such
a man at that tyme held
the superiority, and ruled as
a King. All this was effe-
cted for the executing of iu-
stice, and the right admini-
stration thereof: which is so
necessary, that no gouernors
without it can rightly rule,
nor no Common wealth be
well established, which ought
to bee of force amongst the
greatest enemies, according
to the nature and disposition
thereof, which is a perpetual
and a constant will, yelding
euery one his owne by euena
portion, wherein prudence,
magnanimitie, and constancy,*

*Instin. de
institia
& iure.*

as

as assistants or gards, are received
quisit: the one to distinguish
lawful things from vnlawful:
the other, not to be daunted
or held backe by any sinister
chaunce: the third and last,
to perseuere in yeelding iu-
stice. For as Oforius saieth, *In
repub. bene cōstituta, leges sunt
in armorum tutela: sic in bene-
moratis animis omnia iustitia
prescripta, fortitudinis prae-
dio, prudentiae auxilio, & con-
stantiae adminiculo munetur.*

In a well ordered Common-
wealth, lawes are in stead of
weapons: so in well modera-
ted mindes, all the rights and
prescripts of Iustice are pa-
tronized by the safegard of
fortitude, by the ayd of pru-
dence, and vnder the wing
of conitancy. Of this iustice,
as Cicero sayth, there be two

I 4 sortes,

176 *The Picture of a
fortes, the one Distributiuē,
the other Commutatiue, and
is of Aristotle called in greek
Diorthosick, in English Cor-
rectiuē, or as the Philoso-
phers do say, there are foure
sorts of iustice, the first cele-
stiall, the second naturall, the
third ciuill, the fourth iudici-
all. Celestiall is the perfect
consideration and duty to
God: naturall is that which al
men haue among themselues
by nature: ciuil is that which
is made eyther by lawes of
nature, y^e statutes of the peo-
ple, the consultation of the
Senators, or the authority of
graue and wise men, and the
deuice of Princes, as amōgst
the Athenians & Romanes:
iudicall iustice depēded vp-
on lawes made for the com-
modity of the cōmon welth:*

But

perfitt Common wealth. 177
But because of these, Plato
(*de legibns*) and Cicero with
diuers others haue spokē suf-
ficiently, I will leaue off to
speake any thing of the di-
uersity of the sortes and na-
ture thereof, but yet not for-
getting the quality, I thinke
it meet to proceed farther,
because as Cicero testifieth,
without this vertue there is
nothing done or effected a-
ny maner of way, which in
processe of time weareth not
away, excepting Iustice,
which the more ancient it is,
the more it flourisheth; where-
fore there ought to bee no
time which should bee void
of iustice, as it well appeared
by Byas the sage and graue
Philosopher, being to iudge
a man to die, bewailed and
lamēted the misery of þā,

I 5 and

and thought woorthily hee
should bewaile his sinister
fortune: whom a certaine man
beholding, demaunded why
he should weepe and powre
teares, when it rested at his
pleasure to condemne or free
any man. To whom Bias an-
swered, I must of necessity
pardon the frailty of nature,
but to erre frō justice & law,
is a pernicious thing, and not
to be tolerated: meaning that
justice was a measure ordai-
ned from God, amongst his
creatures, to his honor, & the
defence of the feeble and in-
nocent, without which hee
esteemed nothing perfect,
except it were guided by this
virtue: wherefore he ought
not to erre herein, nor dero-
gate any thing from the pro-
perty, being the fundation of
all

all creatures. Therfore, as it were for the auerring of this saying, Manlius Torquatus shewed himself so iust in the executing of iustice, that he condēned his owne sonne, & caused him to be put to deth, being against equity a conquerour: deeming that hee owed more duty to maintain the rights of iustice, then eyther loue towards his sonne, or els to the triūph & glory of the cōquest that his sonne had gotten. Phocion also of Athens, being of Antipater requested, that hee would vse iustice priuily, answered him, Thou canst not vse me both a friend and a flatterer: for a friend doth so long continue a friend, as Iustice and equity doe permit him. Meaning, that neither

180. *The Picture of a*
neither friends nor kinsmen
should be an occasion to hinder
the execution of iustice,
which being neglected, both
the loue of God & mā is cō-
temned, and the destruction
of the state of the Common
wealth almost in a moment
decaied and ruined, as we
may see in diuers cities and
countries, and also in the go-
uernours thereof : as King
Philip was killed by Pausa-
nias a gentleman, for deny-
ing iustice at the marriage of
his daughter Cleopatra, and
diuers others by the trans-
gression hereof. Wherefore
let euery good christian, and
especially gouernors, eschew
injustice, and be moued with
zeale to discharge their du-
tie, and execute with equity
and iustice whatsoeuer they
vnder-

perfit Common wealth. 18
vndertake, for the reueréce
they do owe towards God,
and the regard of their cou-
tries safety.

1 Justice is the mother of
vertues, the right spouse of
fortitude, for which kings be
created, and by whose vertue
they rule.

2 Justice allots no pardon
to the wicked, which might
bring the hazard of the cou-
try.

3 Justice requireth equi-
ty, equity iudgeth with leni-
ty, lenity procureth lawes
which doe iudge with extre-
mity.

Of Charity.

Cap. 26.

Charity is a vertue pro-
ceeding from the high-
est throne, attributed to all
Christians,

182 *The Picture of a
Christian, as an vndissoluble
yoke, for the knitting & ioy-
ning together with louing
hearts of both body & soule
in Christ ; without which
there is no certainty , saue
onely in the full assurance
herof: for hope & faith with-
out charity are of no effect.*
*This vertue in the middest
of calamities is secure, that
neither infinit toyles, nor cō-
tinuance of seruice abateth
her courage , beeing in dis-
pleasure meeke and humble,
in concealing wrongs inno-
cent , in trueth quiet ; not
like hatred, rejoycing at o-
thers calamity , and pining
with their prosperity : But
on the contrary doth as hu-
mane nature is, *Humanis ca-
sibus ingemescere , at others
misfortune shew bewayleth,*
&*

& at their prosperity is ioyfull, obseruинг the right precepts of **G O D**, in obeying him, and louing her neighbours as her selfe. The Carthaginians & Egyptians, of al vices hated immodesty, and of al vertues embrased charit-
ty. Thrasybilus was so *Troglus* ritably deuoted to yardeſ **Pomp**.
his countrey, that safely he defended it from the thir-
ty tyrants. Ionathan so en-
tirely loued Dauid, that hee tolde him all whatſoever his father entended against him.
Likewiſe the Turkes, which are inferiour to all others, as Histories doe report, ne-
uer vſe to bee aboue tenne in a compagnie, in which ſo-
ciety they are ſo maruey-
lous louing, and charitable one towardes an other, that
they

they neede of none other
meanes to governe theselues
within the compasse of com-
elines and decency, saue onely
by signes of hand, & beck-
ning of countenance, without
uttering any word, which is
to be wondered at, that there
should be such loue and cha-
rity amongst those, who doe
wander in so great darkenes
and obscurity of life, which is
of no lesse maruaile the truth
as credible authors doe re-
port. Seing they are so giuen
to embrace this vertue, what
should wee, that haue the
cleerenes of the gospel, and
the truth alwaies before our
eyes? yea wee should be so
fettered and linkt thereunto,
as the onely patterns of cha-
rity, whereby we might rest
blameless before the pre-
sence

fence of our glorious God, abounding with ioies, hearing that cōfortable voice of our blessed Lord, which shal soud vnto vs : *Come, O ye blessed of my father, inherite the kingdome prouided for you.* For the attaining of this vertue we haue a good exainple of a certaine elderly man amōgst the Egyptians, who being demaunded, why he refused to haue any thing in his house, which was eyther money, or els appertained to the vse of humanc life? he answered, that the vse of those thinges auailed not to the attchiuing of charity, but charity was sufficient to procure any other thing: cōcluding hereby, that it was impossible for man, eyther to leuel his own life after a right line,

line, or elsto gouerne others
within the compasse or limits
to him prescribed according
to duty, without charity; in
accomp'lishing whereof hee
might be called absolutely
perfect, and a right vpholder
of this vertue.

1 Charity ransometh vs
from the fetters of iniquity,
and deliuereth vs from the
sting of death.

2 Charity is compared to
an euerturning spie, alwaies
prouiding and labouring for
him in whom she resteth.

3 It is the point of a chari-
table minded man, to invite
the poore, courteously to en-
tertaine them, and speedily
to let them depart.

4 Charity is commonly
in the mouth of many, but
regarded of a few.

Of

Of Obedience.

Cap. 27.

Obedience is the finall per-
iod or end, whereunto
true felicity redeth, & wher-
upon it dependeth, because it
is a zeale and a testimony of
an upright and an humble con-
science, shewing in all enter-
prises that we should observe
decency and honesty, which
constrainth the soule, *Intus*
& incute, willingly and wit-
tily, without instigation to
yeeld euery one his proper
duty; as honor to whom ho-
nor belongeth, reuerence to
to whom reuerence, tribute
and succour, to whom they
belong; which is an infal-
lible obseruation to guide
our steps vnto eternal blisse:
for first, the neglecting of
this

188 *The Picture of a* per
this dutie sheweth our ready, our p
rebellion, and in accomplishing it, leth
we leaue an example swe
of the feare and diligent care ture
we haue in the obseruing & mad
effecting of that, that we are and
commaunded. The diuersity were
of this vertue is manyfold, as the
belonging vnto diuers persons. to o
First, our obedience lastl
towards God, vnto whom uan
belongeth all honor, dutie, wh
and obedience, whereupon sort
all our stay, hope, and felici- uer
ty is built: secondly, our obe- ger
dience towards our king and seli
superiors, to whom we ought def
in all humblenes and submis- uic
sion, to shew our selues obe- no
dient and loyall, as wee are of
commaunded by the holy th
scriptures in these words, Let th
euery one submit himself vns all
to the higher power. Third-
ly,

ly, wee are bound to obey our parents; for as Tully sayleth in his booke of the answere of southsaiers, that nature in the beginning had made a concord betweene vs and our parents: so then it were detestable to infringe the rights of nature, and not to obey them. Fourthly, and lastly, is the obedience of seruants towards their masters, whom in all honest & meeke sorte they should obey & reverēce. In neglecting of this generall duty, wee shew our selues bastards & reprobates deseruing the curse of our sauiour, & the seuerity of law, not imitating the example of Christ, who obeyed his father, euен to death. Is it not the duty of subiects, with all humblenes to obey their superiors,

190 *The Picture of a
superiors, holding them in
such high estimatiō, and ser-
uing them both with life and
goods, which is the proper
duty of euery naturall sub-
iect? for therein consisteth
the stay and state of al coun-
treys, because nothing thriv-
eth where there is strife &
contention; and on the con-
trary side all things doe flo-
rish, where there do remaine
loue, vniuity, and obedience.
When Salomon deliberated
with himselfe in this behalfe,
viz. after what sort a citie
might be safely preferued; he
answered, If the citizes obey
the magistrates, and the ma-
gistrates obserue the lawes:
meaning, that obedience in
the subiects was a signe of
great loue and loyalty, and a
cause why the comon wealth
should*

perfit Common wealth. 191
should lōg flourish, as hauing
notice and sufficient know-
ledge of the ruine & wracke
of many Cities, because of
disobedience. Wherefore
we should vtterly detest this
kind of vice, which hath bred
so many calamities, & engen-
dred sundry depopulatiōs &
destructions of countreys, &
ought to endeuour and shew
our selues obediēt, imitating
the exāple of Abraham, who
obeied the will of God, in of-
fering his sonne Isaac as a sa-
crifice : so ought we with all
might and maine, to behauē
our selues obediētly toward
our gouernours, so that nei-
ther the banishment of Ari-
stides, neither the imprison-
ment of Anaxagoras, nor yet
the destruction of Phocion
should terrifie or cause vs to
desist

192 *The Picture of a
desist from the executing of
our obediēce. But leuing this
generall duty, I meane to ex-
presse somwhat in particular
of our seueral duties & obe-
dience towards our parents;
whereof we haue diuers and
ſudry exāples. First, of Christ
himſelfe, which obeyed his
mother Marie and her hus-
band Ioseph: then of Dauid,
who after hee was anointed
King, obeyed his parents,
and followed their direction
in all domesticall affaires.
Wherby we may gather, the
great duty we owe vnto our
parents, to be no lesse then a
firme bond of nature, fixt in
the minds & bowels of euery
one: the which obedience*

*Cicer. pro Cicero so highly commen-
Plan. ded, that he said, The obe-
dience of children towardes
their*

their parents, is the fundation of all vertue. Of which mind Torquatus sonne was, who thought nothing so wicked, as to disobey the will of his parents: wherefore being vp on the displeasure of his father banisht, he killed himselfe. So likewise the duety which seruants doe owe to their masters, is not much inferior to this, whom they are to serue with al nowlines and seemely demeanure, sustayning with patience all corrections, though I deeme them not so much subiects, as the seruantes of Frêchinen were, ouer whome their masters had power of life and death; and as Gellius saith in his 15. booke and 19. chapter, The ten wisemen thought, that authority not onely of

K masters

194 *The Picture of a
masters ouer their seruants,
but also of parents ouer their
children, was very necessary
throughout al dominions, by
which means they report the
Cōmon wealth long to haue
stood. Doutles, if parents ouer
their children, & masters ouer
their seruants, had such
authority, that in respect
therof the cōmon welth flow-
rished: then the supreme go-
uernour should in equitie
haue farre greater preemi-
nence, being of both parents,
children, masters & seruants
a commaunder, vnto whom
all should bee most obed-
ient, wherby the state of the
Common wealth might per-
fectlly stande, and that it
might bee fayed in respect
of this obedience, as it was
of a certaine man comming
to*

perfitt Common wealth. 195
to Sparta, who beheld what
honour, obedience, and re-
uerence, the yonger sort did
to the elders, and the elders
to their superiors, & said, It is
expedient in this citie to be-
come an old man, and of au-
thority: meaning, that the
Magistrates being so much
regarded by the cōmunitiēs
the Common wealth should
of necessity long continue.
Herin I cōclude of obediēce,
determining to passe further.

1 Obediēce formeth peace,
establishest cōmon wealths,
& preuents discords: wicked
men obey for feare, but good
men for loue.

2 It is a cōmendable ver-
tue in a seruant, to know how
to obey well.

3 That countrey is well
kept where the prince gouern-

196 *The Picture of a
neth rightly, and the people
are submissiue & obedient.*

Of Hope.
Cap. 28.

Hope is a sure ground of future things wished for, whether they be diuine or trāitory, extolling the mind of man with great extacy, being grounded vpon good fundation, & having laid an vnfallible anchor, depending thereon with a sure cōfidence to effect and accomplish his desire; which means is a sure remedy to helpe our fraile nature being ful of mistrust and difidency, whereby the spirite of man putteth great trust in weighty affairs, reposing such certainty and confidence in himself, which otherwise

perfit Common wealth. 197
otherwise would be vaine &
vnperfitt: for he that is voyd
of all hope, may be accouited
to be partaker of the incident
mishap to an vnhappy man.
Hauing then so sure a soue-
raigne kindling our desire, &
emboldening our courage,
wee cannot polsibly misse a
good effect proceeding from
so heauenly a stay, & so sure
a safegard, who resēbleth the
pure Indian spice, which the
more it is pund, the more fra-
grant smell it yeeldes: so the
more our hope is, the greater
is our comfort to enjoy that
happines which we expect;
for a good and vertuous man
should alwaies hope wel and
feare no mishap, especially
beeing grounded vpon the
grace of God. Such a man
was one of Rhodes, who was

K 3 cast

198 *The Picture of a
cait of a tyrant into a hollow
caue, wherein hee was fedde
after the manner of a beast,
being enforced to sustain re-
uiles and tormentes, his face
being mangled & martyred
with woundes: who being
admonished of one of his
friēds, that he shuld seeke an
end of his tormentes, answe-
red, All things are to be ho-
ped of man, as long as he en-
joyeth life. Euen so Thales
Milesius, being deinaunded
what was cōmon to all men,
answered, Hope: meaning, it
was a soueraine good, and a
confederate to faith, which
whosoeuer hath, may wel as-
sure himself, that he in con-
tinuāce of time, may attaine
any thing how difficult so e-
uer. Wherupō Socrates the
Philosopher said, that it was
impos-*

impossible, that either womā without man should bring foorth good fruite, or good hope without labor: wherby hee iudged, that good hope should not be groūded vpon any vncōstancy, which is the subiect of a vaine and licentious life, wherupō euil hope which taketh no toile is planted: therefore Socrates laid, hope without labor could effect no good thing; which like a careful nurse should be alwaies imployed or busied about some affaires or other, which hinder the increase of vice: for security and idleness are accounted the mother of al enormities & lewdnes: by which means true hope is excluded out of doores, which in whosoeuer it remaineth, never fayleth them in the

200 *The Picture of a
greatest extremity.* Such a
man was Daniel, who hoped
so much in the mercy of God,
that being throwen into the
Lions denne, yet escaped
harmeles onely by his sincere
hope. Likewise also Iob, a
man that was full of good
hope, who in his greatest di-
stres mistrusted not, saying,
Loc, though the Lord slay
me, yet will I put my trust in
him. Wherby it may appere,
that he that hopeth well, shal
neuer be frustrated of his ex-
pectation.

1 Hope groûded on God,
neuer faileth, but built on
the world, it neuer thriueth.

2 Hope, of al the passi-
ons yeldeth the sweetest sa-
avour, and the most pleasant
delight: wherof it is said, that
hope onely comforteth the

perfit Common Wealth. 201
miserable.

3 A dastardly louer shall
neuer without hope gaine
faire loue, without frowning
fortune.

4 Mellifluous words pro-
cure hope, large protestati-
ons cherish it, and contempt
spils it.

5 Hope is the fooles so-
ueraine, the Marchants com-
fort, the Souldiors confede-
rat, and the ambitious mans
poyson.

Of Faith.

Cap. 29.

FAith (as Cicero saith) is
a conistant & firme bond
of all sayinges, and con-
tracts, appointed for the ac-
complishing of promises, and
what should be assuredly de-
creed vpon, or as Diuines

K 3 terme

202 *The Picture of a*
terne it, is a sure stay and
rocke of all Christians,
whereupon consisteth all
their felicity, and if it bee
firmly settled, it neuer decei-
ueth: the which to infringe,
there can be nothing worse
vnto any man, especially to
him that ruleth, because this
blemish by how much the
more excellent the party is
wherein it resteth, by so
much the more openly it is
to be seene, and more hard-
ly to bee rooted out. Ennius
reprehended the Carthagi-
nians, because they viola-
ted their faith and fidelity,
which was the first cause of
the subuersion of their city,
who contended for the em-
pire of the whole world, with
the Romanes, which of all na-
tions, were a people of most
prowesse

prowesse and valour. But what maruaile is it that these were so slender in obseruing offaith, which is the fundation of all equity, when in all places it is little regarded, and vtterly excluded. out of dques; begging her bread with teares, as a vagabond of no reputation, that I am almost ashamed to speake of the diffideney of men, and the little regard which they haue of their faith, which ought to be of effect amōgst enemies, ynlesse it bee vnlawfull, by constraint and compulsion assured? And yet wee haue experience of many, that would rather die, then vpon compulsion or constraint, payne their faith and credite: as for example, Pōtius Cesar the Centurion, being

being taken of Scipio, the father in law of Pompey, to whom Scipio promised pardon, vpon condition that he would be the Souldiour of Cnaius Pompeius: to whom Pontius answered, Scipio, I yeeld thee thankes, but I need no such condition of life, for I had rather die, then to violate my faith. Whose fidelity may be vnto vs a most liuely patterne to imitate: in so doing wee purchase our selues eternity, and the safety of our realme hereby is maintained: for what else doth cause the cōmon welth to bee ouerwhelmed, but where the people are vnloyal and disobedient towardes their gouernours? But on the contrary side, happy is that citare, wherein the subiects are

are most louing and faithfull
vnto their gouernour, and
where the gouernour studi-
eth his communalties securi-
ty, and is full of clemency,
which is the nexte way to
binde and vnite affection in
duty: seing thē nothing kee-
peth together a Common-
wealth as faith, which is both
the originall, and as it were
the chiefe constitutor & ser-
uator thereof: therefore it is
a reproch, eyther to promise
lightly without performing,
or in firmly promising to in-
fringe and neglect it: as Al-
phonsus king of Aragon was
often wont to say, that the
very bare worde of a king to
the performing of his fideli-
ty, was so much reckoned, as
the othe of priuate men, and
saied, It was an vnseemely
thing

206 *The Picture of a*
thing for any man to proue
vngfaithful, much more for a
king. But omitting many o-
ther notable exāples, which
both in writing and of late
remembraunce are extant,
I will onely speake of the
diuersity and difference of
this word Faith, how it is ta-
ken. Sometimes it is called
faith, sometimes credance,
sometimes trust, after the ini-
tiation of the Latines, faith,
by the Frenchmen, loialty.
First, in the assured belief of
the precepts of God, it is ter-
med faith: in contracts be-
tweene man and man, it may
be called credance: between
persons of equal degrees, it is
called trust: in respect of the
seruāt or subiect to his soue-
raigne or master, it is proper-
ly named fidelity. And so
much

perfit Common Wealsh. 207
much touching the difference
hereof.

1 Faith being honest, may
reape disdaine, but no dis-
grace.

2 Faith is the daughter of
destiny, the Sympathy of af-
fections is foreappointed by
the starres.

3 Faith moueth moun-
taines, vanquisheth tyrants,
conquereth the malice of the
enuious, reconcileth mortall
foes, to perfect loue & amity.

4 Faith is not to be sup-
preit by wisedome, because
it is not to be comprehended
by reason.

Of Trueth.

Cap. 30.

Trueth is the iust perfor-
mance of speach, obser-
wing

208 *The Picture of a*
 uing integrity, & þ true mes-
 senger of God, which cuery
 one ought to embrace for
 the loue of his master, as be-
 ing an infallible way to rea-
 son, which reuealeth the cre-
 atiō of the world, the power
 of our creator, the eternall
 crownē of blisse, which wee
 hope for, & the punishment
 due for our transgressions.
 It is also termed a vertue,
 whereby we attaine to speake
 no otherwise with our tougs,
 then our harts do conceaue:
 which consisteth not in glo-
 sing speaches, or lugred me-
 lody, proceeding onely from
 the brimme of the mouth.
 This excellent champion li-
 eth not hidden nor obscured
 with any cloudy mist, but
 shineth in the greatest dark-
 nes, yet huddle vnder a Chaos

like

perfitt Common wealth. 209
like the Mineral, which lieth
not vpō the face of the earth,
that euery one should care-
lessly without any paines find
it: but in the bowels of the
earth secretly hidden, to that
purpose, that those which
were willing to attaine it,
should toyle & labour in the
getting therof. So is this ver-
tue enclosed and compassed
within the vale of blessed-
nes, to the which, what man
soeuer wil knock at that hea-
uenly palace, shall haue en-
terance. This is the right
square of speach, which effe-
cteth stratagems in the harts
of men: wherfore let all chri-
stians endeuour to the artai-
ning thercof, that they may
boldly approch before the
tribunal seate, & be accepted
before God: otherwise they
shall

210 *The Picture of a
shall be disinherited as ba-
stards and vnlawfull heires.
For none is accepted before
God, but hee that hath no
guile, and speaketh the truth
froin his hart. When as Py-
thagoras the Philosopher di-
sputed of diuers matters, hee
said, that two thinges were
diuinely giuen to man : the
one was to embrace trueth,
the other to do good turnes,
which both were to bee
compared to the workes of
the immortall gods. So like-
wise Demostenes beeing
demaunded what men had,
that most resembled God,
he answered, To be charita-
ble and embrace the trueth.
Concluding, that in all e-
states, and amongst all de-
grees, nothing could bee
rightly established, or by due
course*

Eliz. lib.

¶2.

*Maxi-
mns.*

perfit Common wealth. 2. I. is
course obserued, without this
virtue, which needeth no
help of any eloquent Orator,
but is sufficient of it selfe to
effect all things. John Bap-
tist was such a louer of this
truth, that he doubted not to
tell King Herod openly of
his inceit, the which of all me-
ought in like maner to be of
so great account and repu-
tation, that neither losse of
goods, hazard or damage
of life, should cause them to
forsake it; by which meanes
they might bee acceptable
seruants vnto their masters.

Mat. 14
Mark. 6

I. Trueth hath no need
to impaire: for it is a sure
pledge, a shield that is ne-
uer pearced, a flower that
neuer dieth, a stately stay
that feares no frowne, a port
that yelds no daunger.

2. Truth.

2 Truth is the onely anchor whereon all things depend, the Carde whereby wee saile, the sweete balme whereby wee are cured, the strong towre whereon wee rest, the glistering light, that lighteth vs, & the only shield of our defence.

3 Trueth may incurre blame, but never shamed, whose priuiledge is such, that whē time may seeme to crop her wings, then as immortall she taketh her defence.

4 Trueth is a sure pledge to maintaine iustice, to governe a common weale, to kill hate, to nourish vnyty, & to disclose secrets.

Of Friendship.

Cap. 31.

Friend-

Friendship, in generall is a *Aristo.*
mutuall and secrete good *Ethic.*

will of those, which do affectionat each other, and en-
deuor to profit and better the
good: more particularly, it is
termed a vertue, by which
good and learned men, for
conformity and likenes of
maners, are conglutinated &
united in charity and loue.
This connection of sundry
willes and mutual consent of
minds, is hardly to be found,
vnlesse it be betweene good
men, and withall cannot be
found without vertue: be-
cause as Aristotle saith,
Friendship is a vertue ioyned
to vertue, & requireth equa-
lity. Wherfore in all that be
good this friendship cannot
be, except they be of like cō-
dition, equal degree, and noe
exceeding

214 The Picture of a
exceeding one an other in
age; for where there is repug-
nance of nature, there may
be no amity, because it is an
entire consent of willes and
degrees. In respect hereof,
Aristotle saith, that friend-
ship hath three obiects, that
is, Honesty, profit, and plea-
sure. According to the first,
the friendship of good men
consisteth (as I haue afore
mentioned) that there could
be no friendship but amongst
good men: according to the
secōd, proceedeth a familia-
rity of daily conuersion, and
that is betweene merchants,
and diuers other mercena-
ry trades men, giuen to the
world, and regarding pro-
fit, amongst whom there is
no friendship: for as Cicero
saith, *Amicis est aler ega-
gulabur ega* that

that is, I esteeme my friend as my selfe: but they regard more their welth, the friend- shippe, which they thinke may procure them sufficient friends euery where. Is not this an odious thing in a Cō- mon wealth, that friendship should be contemned, which procureth concord and vni- ty, vnitie peace, peace tran- quillity, tranquillity securi- ty of life, which are the one- ly causes of the maintayning and long continuance of the good estate of the Common wealth? The third, & last ob- ject, is pleasure, according to which, the friendship of yōg youthes & children depen- deth, for the delight they en- joy in pleasure and pastime together; which is not to be termed friendship, because in such

216 *The Picture of a*
such there wantes constancy
and discretion, as it evident-
ly appeareth: for this friend-
ship endureth but for a time.
The like vnto this (though a
worse) is that of theues, rob-
bers, conspirators, and diuers
other malefacto^{is}, who, as
birds of the same feathers, do
flocke and resort together,
not for any loue they owe
one the other, but for the
good will they beare vnto
those lewde practises which
they doyle. Wherefore they
are excluded of all men, and
in respect hereof, they con-
sorit together for friendship
sake, as they terme it, which
is no friēdship, but carrieth a Ant-
Shewe of friendship: because of R-
friendship onely is said to be Ces-
amongst good and vertuous cul-
me, which is the necessarie spiri-

thing

perfitt Commonwealth. 217
thing that should be esteemed amongst men. For as Socrates was woont to say, *Erasm.* there could not bee a more lib. 3. excellent possession enjoyed of any man then a good friend; wherein Epaminondas much delighted, and was wont to glory, that he never returned from any towne, before hee had gotten the friendship of some man or other. Wherby hee conjectured, that there could be nothing of greater efficacy & force, then friendship: which was well approved by Lucullus & Volumnius, who were such intimate friendes, that when Marcus Anthonius had the Empire of Rome after the death of Cesar, and also had put Lucullus to death, for his conspiracy against Cesar, Volumnius

L Volumnius

218 *The Picture of a*
nius hearing of his friend
Lucullus death, came with
sobs and teares before An-
thony, requesting on his
knees one graunt, and desi-
ring Anthony to sende his
souldiors to kil him vpon the
graue of his friend Lucullus:
which being denied of the
Emperour, then immediatly
he wrote vpon a piece of pa-
per, the which hee caried in
his hand, vntil he had accesse
vnto the graue wherein Lu-
cullus was layed; and there
holding fast the paper in one
hand, and his dagger in the
other hande, imbrued his
hand with his owne bloud,
vpon the very graue of his
friend, hauing also clasped
his hand fast vpon the piece
of paper, wherein was writ-
ten this worthy sentence,

Thou

Thou that knowest the loyal
friendship betwixt Volumnius
and Lucullus, linke our
bodies together, as our minds
were one, being aliue. Such
friendshippe was betweene
Pomponius and Cesar, that
the one wanted nothing that
the other had: whose exam-
ples wee should ingenerall
imitate: for though wealth
decay, fortune frowne, and
we be of honours and digni-
ties deprived: yet shall not
fortune with all her troupe
change or alter friends, who
in prosperity or aduersity
might reioyce one with an
other, or else in bewayling,
eare one an others calamity,
which is the chiefeſt ſacrifice
that may bee offered vnto
God, and the greatest terror
vnto our enemies.

1 The smile of a toe that
proceedeth of enuy, is worse
then the teares of a friend
flowing with pitie.

2 Wee make exper-
ience of a friend, as the gold-
smith doth of his gold, in
tryng him before wee haue
need.

3 To set on forwards in
folly, argueth no discretion,
& to dissuade a man in course
of honour, were not the part
of a friend.

4 The counsell and per-
swasiō of a friend are alwaies
fortunate in prosperity, and
his company in misery is al-
waies delightfull.

Of Liberality.

Cap. 32.

Libe-

Liberality is a vertue, gratefully bestowing gifts vpon others, and is saied to be the encrease and yerely fruits or annuitie, of those blessings which God hath bestowed vpon vs, for the relieuing of the distressed. For the chiefest honor thereof cōsisteth in helping of the poore. And as Ambrose saith, this vertue is in league with iustice: wherefore it should be ruled by moderation and reason, ayming at her reuenues, and thereof giving freely: as Bion Borystenite was wont to say, it was good to bestow a portion of that talent wee haue, vpon others, yea farre better then to receive any gift, though bestowed. So Demoithenes beyng asked, what was most possessed of

222 *The Picture of a
men, that resembled GOD,
answered, To bestow boun-
tifully, and to effect good
things. Neuerthelesse in be-
stowing we must be circum-
spect, and consider where,
when, and to whom; because
liberality consisteth not in
the quantity of the thing be-
stowed, but in the true mea-
ning and natural inclination
and disposition of the gifer.
For he is neuer said to giue
in vaine, as Augustine saith,
that giueth with a zeale and
deuotion: & they are accounted
liberall and bountiful, which
bestow giftes vpon him that
deserueth well, & requesteth
nothing. For doubtlesse, that
gifte is double to bee accep-
ted, which proceedeth from
a free hand and a liberall
hart: because Plautus saith,*

that

that he giueth too late, that
giueth when he is asked : for
the request of the thing that
is giuen, deserueth the gift:
wherefore he is rightly accou-
ted liberal, that giueth of his
owne accord, and receiueth
not, and withall the benefite
of the giuer doth more profit
him that giueth, then the re-
ceiuers; which Phocion, the
whole credit of Athens, did
esteeine rightly to be no o-
therwise, who when Alexan-
der the great had presented
him with giftes, and sundry
costly Iewels frō Persia, did
shew a lively example here-
of in refusing the gift, adding
this sentence, I wil not learne
to take, lest I forget to giue.
Wherin hee shewed him-
selfe a patterne of liberalitie,
well befitting the worthines

224 *The Picture of a*
of his person. Herby we may
coniecture, that to be liberal,
is a signe of an excellēt mind.
This property of bestowing,
is a commendation in noble
persons: for in liberall giuing
& beneficial doing, are prin-
ces compared vnto God. For
what may be more cōmen-
dable in subiectes towards
their Prince, then to be faith-
full and loyall? or what may
deserue greater praise, the li-
berality and clemency in a
prince towards his subiects?
What made Julius Cesar to
be beloued of his souldiers,
but magnificēce and libera-
lity? who vanquished Darius,
whose treasure and substance
were brought before him,
which amounted in ready
coine, to two hundred thou-
sand pounds, beside infinite
treasures

perfitt Common Wealth. 225
treasures and iewels, wherof
he tooke nothing from his
souldiers, but a little book, na-
med *Homers Iliades*, in which
he delighted much, onely to
note the exploits of the Gre-
cians, and the worthy feates
of the Troians. This ma ex-
ceeded so much herein, that
happy was that souldier, that
could be a souldier to Cesar.
O liberal hart, O passing po-
lity, O happy estate, and glo-
rious stay of such a Common
wealth, wherein like liberali-
ty of Princes towards their
subiects is found, & such loy-
alty and fidelity of subiects is
shewed and performed. Se-
ing liberality is a vertue that
deserueth so great praise,
what man is he that carieth
neuer so base and abiect a
mind, that hauing any posseſ-

L 5 sions

226 *The Picture of a*
fions or wealth, and would
not be moued with some re-
morse of cōscience, to bestow
a smal portion thereof, vpon
the poore distressed and nee-
dy: if not as being addicted to
liberality, yet as being mou-
ed with pity, he would glad-
ly imparce some of the en-
crease therof, for his sake that
bestoweth the stoeke, and
yeeldeth the encrease.

1. Liberality hath a ze-
alous hart, opē hands, inuinci-
ble faith in earth, and a per-
petual dwelling in heauen.

2. The liberall man re-
cōcileth displeasure, the vn-
liberall engendreth hate.

3. A liberall man begin-
ning to decay, shal in his fee-
blenesse and want, finde his
friends and foes.

4. He that is liberal, con-
cealeth

cealeth nothing from them
whom he doth affectionate,
by which meanes true loue
encreaseth, & amity is made
more firme, and stable.

Of Clemency.

Cap. 33.

Clemēcy is a vertue which
belongeth to the inuin-
cible part of the soule, wher-
by we are slowly addicted to
any kind of vices, which all
decay in processe of tyme:
only this mercy or clemency
encreaseth. Haughtinesse
seing this vertue to be hono-
red, desireth oftentimes to be
couered with the cloke ther-
of, fearing, lest appearing in
her own shape, she should be
little regarded. The property
of

228 *The Picture of a*
of this matchles virgine, is to
sustaine those crimes which
are layed vpon her, not tole-
rating her selfe to be hastily
carried to reuenge, nor easily
spurred to wrath: but enfor-
cing him in whō she resteth,
to be of a settled & staied re-
solution, and to carry a milde
and gracious mind: for hee
that purchaseth otherwise,
wanting clemency, is faied to
cary dust against the winde.
Wherefore let all Gouer-
nours, which do know for a
certainty they haue their
power from aboue, pōder in
their minds in what case they
themselves be daily, if God
did not abounde in mercy,
who would speedily, assoone
as they had grieuously offend-
ed, limite them with his rod
of correction, although as the

Scripture

Scripture saith, the purit
man liuing passeth not one
howre, which deserueth not
some punishment: but, God
being infinit in mercy, vpon
hope of amendement pardo-
neth. As therefore imitating
his example, and following
his steps, let all me most wil-
lingly embrace clemency,
which is of such excellency,
that the hart of man cannot
conceiue, nor his tongue vt-
ter either the infinit goodnes
thereof, or how admirably
it linketh humane society.

Wherfore as Demonax was
wont to say, me ought not to
want clemency, nor to waxe
angry in correcting faultes,
vsing the example of Physici-
ons, which are not moued to
fret at their sieke patiēts, but
mildly to cure the disease:

meaning

230. *The Picture of a
meaning hereby, that the
only remedy, and surest way
to winne the good will of the
subiects, is alwaies for the ru-
ler to be courteous and gen-
tle, which causeth loue in the
subiects, and procureth the
good of the Common wealth.*
*Of such clemency was Pompey the great, who, when Tigranes king of Armenia by him conquered, kneeled before him, yeelding vp his Crowne and Scepter at his feete, and himself to his mercy as a captive, tooke him vp in his armes, embrased him, put on his crowne on his head, and restored him to his kingdome againe. Was there euer Monarch more feared of his enemies, then Alexander the great, invinci-
ble in al enterpryses he attemp-
ted,*

perfitt Common Wealth. 231
ted, in so much that he could
not onely force all humanc
powers, but also time & place
themselues? & yet who hath
left greater prooffe of meek-
nesse then he? for as he was
on his voyages, vndertake for
the conquest of the Indians,
he & Taxilles might not war
one against the other. If thou
(saith this king vnto him) art
lesse then I, receive benefits:
if greater, I will take them of
thee. Alexander greatly cō-
mending, & withal admiring
the grauity and courteous
speach of this Indian, answe-
red thus, At the leaſt we must
cōbat for this, namely whe-
ther of vs twaine ſhalbe most
beneficial vnto his cōpanion.
So loath was this noble Mo-
narch to yeeld to the other
the ſuperiority in clemency.

What

What can more stir vp humane harts to great affecti-
ons? what more maintaineth loue? what ioyneth the harts
of subiectes vnto their soueraigne? Nothing so much as
clemency. Adrian a noble Romane, conceyued great
hatred against a famous gentleyn of Rome: but as soone
as this noble Adrian was made Emperour, by chaunce
meeting his enemy in the street, that very day that hee
was created Emperour, said with a loud voice, in the pre-
sence of all the people, *Ex-
sistime, Thou hast wōne the
conquest:* meaning, that he
being made a Prince, might
in no sort reuege the wrongs
that he conceiued before. O
vnspeakable humanity, and
passing clemēcy in a Prince.

Julius

Iulius Cesar was also of such courteous behauior, that ha-
ving conquered Pompey, & all his enimies, hee wrote to his friends in Rome, that the greatest and most estimable fruit, which he of his victory conceiued, cōsisted in sauing daily the life of men, being his owne countrey men, who had borne armes against him. For especiall prooфе of this meeknesse and gentlenesse, that speach may serue which he vttered, when he vnder-
stoode, that Cato returning vnto the towne of Utica, af-
ter the losse of the battel, had violated his owne life. O Ca-
to (saith this Monarch beyng then very pensiue) I enuy thee for this thy death, seing thou hast enuied me the glo-
ry of sauing thy life: I never
yet

234 *The Picture of a
yet denied clemency* (said
that good Emperour Marcus
Aurelius) to him that de-
maunded it of mee, much
lesse haue I euil entreated, or
offered dishonor to any that
reposed any confidēce in me:
affirming, that there could
be no victory, which should
enjoy the name of a true and
perfect victory, excepting
that which harboureth cle-
mency, alleadging, To ouer-
come, was humanc, but to
pardon, was divine. Wher-
fore, saith this Prince, of whō
we made mention, that we
ought to esteeme the mag-
nificence of the immortall
Gods, not so much for the
chastisement, as for the mer-
cy which they vse.

I Clemency is the char-
acter of an vnspotted soule,
which

which never lightly suffereth
innocency to be troden vnder
feet.

2 Pride is vaine, cruelty is
hated, but clemēcy alone for
her meckenes is canonized.

3 Clemency ouermuch
ysed, is no clemēcy; to be too
submissiue and humane in-
generall, is to proue humane
to none, because that gene-
rality can never at any tyme
proue particular.

4 Clemency in maiesty,
is the rightest path to binde
affection in duty.

Of Peace.

Cap. 34.

PEace is a vertue, that pur-
chaseth the security and
quietnes of king doines, sup-
pressing al tumults, vprores,
and factions, planting quiet-
nesse.

236 *The Picture of a
nesse and tranquillity of life.*
But as Cicero saith, Peace is
the end of warre; dignity & eu-
renowne, the ioy of peace; stic-
and in a well established go-
uernimēt, an anchor to both,
without which no life is qui-
et, no estate well staied, nor
no affaires rightly managed.
Wherfore, they that wish
the want hereof, and refuse
the conditions, may rightly
be said to deserue the sword
of warre, which no man, ex-
cept he be void of reason &
fenceles, would willingly de-
sire: for as Cicero saith, there
is nothing so much to bee
wished, as peace, by which,
not onely those things which
haue fence in the by nature,
but also the very walles and
houses do seeme to glory &
rejoyce therat: for when
there

life, there is no trouble of warre,
ce is the spirit is quiet, & fitte for
ty & euery kind of honest rest, iu-
ace; stice florisheth, vertue shew-
go- eth her effects, vice languish-
oth, eth, the zeale of pity encre-
qui- eth, the discipline of the
nor Church is authorised, both
ged, the noble and meane man
wifh preserueth & gouerneth his
fuse wealth, trade and trafficke is
ntly free: briefly, euery one recei-
ord veth good and commodity,
ex- & so cōsequently the whole
n & body of the common welth.
de- Archidamus king of Lace-
here deimonia, knowing well the
bee effects of peace and warre
ch, here briefly touched by vs,
nich and hearing that the Elians
ire, sent succour to the Archai-
nd dias, to warre against him,
y & tooke occasion to write vnto
ben them, after the Laconicall
ere maner,

238 *The Picture of a
mancer, in steade of a long
discourse, Archedamus to
the Elians: peace is a goodly
thing. And an other time he
gaue a notable testimony,
how farre he preferred peace
before warre, when he made
answere to one that comen-
ded him, because he had ob-
tained a battaile against the
foresaid Archadians, It had
bene better if wee had ouer-
come them by prudence, ra-
ther then by force: every
prince that desireth war, stir-
reth vp against himself, both
the hatred & weapons of his
neighbor, he vexeth his sub-
iects vnworthily; seeking ra-
ther to rule ouer them by vi-
olence, then to gaine their
good wil by iustice, he quite
ouerthroweth his countrey.*

I Peace triūpheth, where
reason

realon ruleth, and security
raigneth, where wisdome di-
recteth.

2 It is a signe of godlines,
to be at peace with men, and
at warre with vices.

3 Peace from the mouth
of a tyrant, is often promised,
but seldome performed.

Having layed downe somewhat
of the vertues, which are
the cause of the flourishing
estate of a Common wealth,
it followeth in briefe of the
vices which are the destru-
ction, and utter ruine of all
gouernments, and of euery
Common wealth.

Of Idlenes.

Cap. 35.

Idlenes is a feare of labour,
Idesiting from necessary
actions,

240 *The Picture of a
actions, both of body and
mind: it is the onely nurse &
norisher of sensual appetite,
and the sincke which enter-
taineth all the filthy chanells
of vices, and infecteth the
mind with many mischiefes,
and the sole maintainer of
youthly affectiōs. They ther-
fore that doe nothing, saith
Cicero, learne to do ill, and
through idlenesse the bodies
& mindes of men languish
away, but by labour great
things are obtained; yet tra-
uaile is a worke that continu-
eth after death: therefore it
was well ordeined in the pri-
mitiue Church, that euery
one should liue of his owne
labour, & sweat of his owne
brow, that the idle & slouth-
full might not consume un-
profitably the goods of the
earth:*

earth: which reason brought
in that auncient Romane c-
dict mentioned by Cicero in
his booke of Lawes, that no
Romane should go through
the streets of the citie, vnlesse
he caried with him the badge
of that trade whereby he li-
ued; insomuch that Marcus
Aurelius speaking of the di-
ligence of the Romanes, wris-
teth, that all of thē followed
their labour. It is our duty
therefore, to abide firme and
constant in that good & cō-
mendable kind of life, which
we haue chosen from the be-
gining, so that the end ther-
of be to liue well; and let vs
shunne idlenes in such sorte,
as to say with Cato, that it is
one thing whereof we ought
to repent vs most, if we know
that we haue spent a whole

M day,

242 *The Picture of a*
day, wherin we haue neither
done nor learned any good
thing. Phocilides meaning
to instruct vs in this matter,
saide, that in the euening we
ought not to lleepe, before
we haue thrise called to me-
mory whatsoeuer wee haue
done the same day, repen-
ting vs of the euill, and re-
joycing in our well dooing.
Apelles the chiefeſt paynter
that euer was, would not suf-
fer one day to passe, without
drawyng ſome line : mea-
ſing thereby (as hee ſaide)
to fight againſt idlenesse, as
with an enemy. Eleas King
of Scythia, ſaide, That hee
deemed himſelf to differ no-
thing from his horſe-keeper
when hee was idle. Dioni-
ſius the elder, being demand-
ed if hee was neuer idle,
answe-

answered, God keape me
fro that horrible vice: for as a
bow (according to the com-
mon Proverbe) is broken, by
keeping it in too much ben-
ding: so is the soule through
too much idlenesse. This is
that which Masinissa the A-
phricā would learnedly teach
vs, of whō Polibius writeth,
that he died when hee was
fourescore and 10. yeeres of
age, leauing behind him a
sonne that was but foure
yeeres old a little before hee
died, after he had discōfited
the Carthaginians in a maine
battell, hee was seene the
next day eating of course
browne bread, saying, to
some that maruailed therat,
That as yron is bright and
shineth as long as it is vsed
by the hande of man, and

as a house falleth to decay
wherein no man dwelleth (as
Sophocles saith) so fareth it
with this brightnesse and
glistening light of the soule,
wherby we discourse, vnder-
stand, and remember. The
same reason moued Xerxes
father to say to Darius, that
in perilous times and dange-
rous affaires he increased in
wisdome. Likewise politicall
knowledge, is so excellent a
prudence, settled minde, iu-
stice, & experience, as know-
eth full well how to make
choise of, and to take fit time
and opportunity in all things
that happen, which cannot
be maintained but by pra-
ctise & managing of affaires,
by discoursing and judging.
Now to conclude our pre-
sent treatise, seing we know
that

that we are borne to all vertuous actions, let vs flie from idlenes and slouth, the welspring of al iniustice, and poverty, the stirres vp of infinite passions in the loule, and the procurers of many diseases in the body, euен to the vitter destruictiō of men: And let vs embrace diligēce, care, trauell, and study, which are sure guides to lead vs to that end, for which wee ought to liue, wherin consisteth all the happiness and cōtentation of the life of good men : and let vs not dout, but that all time otherwise spent, is lost time, knowing that all times in respect of themselves are like: but that which is imployed in vertue in regard of vs, and that which is vnprofitably wasted, & in vices, is naught.

1 Idlenes maketh of men
women, of women beasts, of
beasts monstres.

2 To fly with idlenes fro
that wec should follow, is to
follow our own destruction.

3 To idlenes belongeth
correction, to correction am-
endment, to amendment
reward.

Of Pleasures and delight. Cap. 36.

Delight is a pleasure, that
moneth and tickleth our
senses, raysing our hopes on
hilles of high desire, which
quickly fadeth & vanquish-
eth away, and rather leaueth
behinde it an occasion of re-
pentauance (how delectable
soever these pleasures bee)
then any reason to call it
againe to remembrance, al-
beit

beit amongst the pleasures
& delights which men haue
in this worlde, some are de-
cent, holy & honest; as those
which we conceaue in the rea-
ding and meditation of the
law of God, in our obedience
towards him, and of the faith
and hope we haue in his pro-
mises. All which (as Dauid
saith) are more to be desired
then gold, yea the fine gold,
& are sweeter then the hony
& hony cōbe. It is also a si-
ngular pleasure to behold the
prouidence, wisdome and
goodnes of God towards his
creatures, and to consider
how euery one of them, and
euery part of them, are ap-
pointed to some good pur-
pose, and ordained for the
use, pleasure and profit of
man; in these plesures there is

248 *The Picture of a
neyther shame, sorrow, nor
repentace: for euery thing is
holy, and there is no euil, vn-
lesse it be, that wee are not
greatly desirous to fall into
these considerations, or be-
cause we are ouer-weary of
them. There are other plea-
sures which are natural, as to
cate when we are hungry, to
drinke when we are thirsty,
to rest when we are weary, &
such like; by the sweetnesse
wherof, our good God, which
is a louer of our welfare,
would stirre vs vp to be care-
full of our selues. There are
also some which are super-
fluous & vnprofitable, as that
of Socrates, which was accu-
stomed to stand in one place
gazing at the Sunne, frō the
rising therof vntill Sunne set:
or as the Deere that deligh-
teth*

teh to gaze so long on the
bowe, vntil he is hit with the
bolt: or that of sundry o-
thers, which they take in tric-
king toyes, as in engraving
or such like: others some spend
the most parte of the day at
the dore, to shew their beau-
ties, & to behold the passen-
gers by: not vnlke þ wohies
of Syria, which delight to
barke against the Moone,
speding their time about no-
thing, which euery man ought
to hold most precious, and
especially gouernours, who
are alwaies to be emploied in
matters of great conseqūēce,
whereof the charge is such,
that if they discharge their
duty, they shall hardly haue
so much leasure, as to eat
their meat, & take their rest,
vnlesse they omit some of

250 *The Picture of*
that time which should bee
esploied in publike affaires.
Moreover there are other
pleasures which are lewd, &
are termed by the name of
carnall & worldly pleasures,
& these are they whereof at
this present I purposed to dis-
course. Herein let vs resolute
ourselues, that it is not suffi-
cient to do our endeuour, that
according vnto the example
of S. Paul, & following his
aduice & couſale, we do ap-
ply our selues to the persons
with whom we liue, and that
we transforme our selues vnto
them, though that their
natures be oftentimes differ-
ent & disagreeing from vs;
but withall, we must apply
our selues to the suddaine
chaunes and sundry acci-
dents of this life, and keepe
our

perfect Common wealth. 251
our minds alwaies in one e-
state and condition, whether
whee be poore or rich, as it is
said of Socrates, that vnto
what house soever he came,
wente it to the Kings palace,
or the beggers cottage, were
he in Silkes, Veluct or Frise,
he alwaies kept a decorum
& a comlines in his behau-
or, befitting such a philoso-
pher as he was. So in like ma-
ner must we apply our selues
& learne to vse al alterations
and changes, whether they
should be ease or labour, ho-
nour, or dishonor, pouerty &
riches, friends and enemies,
health & sicknes, imprison-
ment & liberty, rest & paines,
sorrow and gladnes, without
doing any thing vnproufitable
or not befitting a Christian,
or disagreeing, & not befit-
ting

252 The Picture of a
ming our estate & condition,
and in so doing, a man that
shal moderately & wisely en-
joy any pleasure as God shall
minister him occasiō, giving
thanks vnto him, & acknow-
ledging his goodnes, ought
much more to be cōmended,
thē he that refuseth his grace
and fauour, depriving him-
selfe of those giftes & talents
which God hath giuen and
offered him: for he doth it ei-
ther through conceit, su-
persticio, or detestable pride,
thinking himselfe to be more
wile in rejecting, then accep-
ting the goodness that God
hath offered him.

1. Worldly gladnesse ri-
deth vpon the wings of time,
but he that sitteth surest, may
be ouerthrowne.

2. Conceale thy delights
in

perfitt Common wealth. 253
in thy heart, lett shamefully
they be discouered.

3 Delight is the brook of
evils, quenching the light of
the soule, & hindering coun-
sell, turning men aside from
the right way.

4 The delight of the hart
addeth length to life, but sor-
row of life hasteneth death.

Of Intemperance and Gluttony. Cap. 37.

I Ntemperance is an enemy
to frugality, a daughter to
excesse, a foe to tempe-
rance, & a fauourit to im-
moderate appetite, that cra-
ueth daily more then it nee-
deth, like an unthankful beast,
unwilling to gratify the plea-
sure done it, which liues as a
flaue to the mouth & belly:
for what can be more vile &
loath-

254 *The Picture of a
loathsom, the is the drūkard,
whose mouth is the lode of
poisoned sauors, whose body
through excesse doth treble
& shake, whose promises are
large, whose tongue bewrai-
eth secretes, whose inide is
soone changed, whose coun-
tenance is transformed: for
where drunkennes raigneth
there secretie beareth no
sway: for comonly when the
head is ful of wine, the tōgue
is set at liberty; besides, this
wine doth not onely suffice a
drunkard, neither is he con-
tent with many sorts of wine,
as sacke, bastard, hipocras, &
such like, but hee drowneth
his senses in all variety of li-
quor, making himself the mo-
ster of excesse. O desire insa-
tiable, O fire iquenchable,
This is the nursery of al eōte-
tion*

perfit Common Wealth. 253
tion and strife: for as the wise
man saith, Much drinking of
wine kundleth the coales of
wrath, and is the roote of all
misbelief & ruine, and the se-
quel therof is fornication, yea
fornication, wine, & drûken-
nes, bereue noble minds of al
strength and courage, cor-
rupt the bloud, dissolve the
whole man, & finally make
him forgetfull of himselfe al-
together. Therefore the A-
poitle writeth, Be not drûke
with wine, wherein is lasci-
uous wanton lust. And that
wise king saith, That wine is
a leacherous thing, and that
drunkennes is full of strife &
dissentio. The childre of Ra-
chab, & the sons of Zachary
dranke nowine, nor no other
kinde of strong drinke that
might ouercome their seſes.

Gluttony

Gluttony the mother of vncleanness, bringeth foorth a more vncleane daughter: for it is very agreeable to reason, that what is already vncleane, should become as it were more disparged with vncleanness. For all those which commit fornication, are like vnto the bakers ouen made hote with fire. The princes & rulers begā to rage through wine: for the belly which is daintily fed, most willingly of it self embraceth carnall pleasures, & extreme rage of vncleane lust, which doth not only effeminat the mind, but also weakneth the body, and in daungereth the person in this life, and bringeth both body and soule in peril of damnation in the life to come: for al the sinnes that

a man committeth, is without the body, but he that offendeth in fornication, committeth an offence against his owne body. Heate & lust are the harbingers of fornicatio, & it is alwaies combinat and accompanied with vncleānes, & vndecentnesse, but sorrow & repentance do speedily ouertake it: for the lippes of an harlot (saith Salomon) or like vnto a dropping hony cōbe, and her throat is more neate and cleaner then oile, but the end & latter daies of her are as bitter as wormwood, and her tongue is as sharpe as a two edged sword. Let almen therefore eschue this odious vice, which though at the first it seeme pleasant, yet in the end it will wound like Basilisks, which slay & kil men with

258 The Picture of a
with the poyson of their
sight.

1 Sobriety cōteineth that couer
in a wise mans thought, vrious
which a foole without discrecē
tion hath in his mouth.

2 Gluttony stirreth vp die
lust, drieth the bones, and roote
more die by it, then perish of the
by the sword.

3 Intemperance is a root vns:
proper to euery disease, and mans
he that too much pampereth his fo
himselfe, is a heauy foe to his with
owne body.

4 Intemperance increaseth defor
anger, & anger in extremitie of tre
extinguisheth vnderstanding, graue
opinion and memory.

Of Lust, and Law
lesse delights.

Cap. 38.

Lust

It is a desire against reason, that enforceth vs to couet beyōd our power, a furious and an unbridled appetite, which procureth vs to act beyond our nature, & to die before our time, in that it rooteth al good motions out of the minde of man, leauing no abode for vertuous actions: for in the beginning of mans life bread & water was his foode, & a simple garnēt with a poore cottage were thought sufficiēt to couer his deformity: but now the fruits of trees, the sundry sortes of graines, the rootes of hearbs, the fishes of the sea, the beasts of the land, the foules of the ayre, doe not satisfie the greedy appetites of gluttons, and rauening men; now they seekē for pleasant dishes.

260 *The Picture of a
dishes with painted colours,
they procure delicates and
hot splices, choice meats, su-
gred morsels for their dainty
mouths, those things do they
feed vpon, which be curiou-
ly wrought by the art of coo-
kery & other officers: one by
stamping & straining chan-
geth some things from their
proper nature, labouring by
arte to make that accident,
which of it selfe is a substāce:
another compoūdeth things
together, to make that delic-
ate, which of it self is vnples-
sant: & all this is to turne ex-
cesse to hunger, to bring an
appetite to the stomacke op-
prest with satiety, and to fill
the greedy desire of glutton-
y, rather then to sustaine the
weaknes of nature. Glutto-
ny is an enemy to health, a
friend*

friend to sicknes, the mother
of wanton lust, and the in-
strument of deach. Bee not
greedy, saith the wise man, at
any banquet, nor feede not
on euery dish: for with the
dinersy of dishes the health
is indangered, and through
surfeit of wine many haue per-
ished: meate is ordained for
the belly, and the belly to re-
ceiue the meat, but God shal
destroy both the one and the
other. Gluttony requireth a
costly & chargeable tribute,
but yet yeeldeth a very base
and vile rent: for how much
more delicate the meate is, so
much more odious are the
fruits thereof. Gluttony di-
stēpereth the body, corrup-
teth the stomacke, and ma-
keth al partes noisome: glut-
tony did shut vp the gates of Gen. 3.

Paradise

262 The Picture of a
Paradise against mankind:
gluttony caused Esau to sell
his inheritance: gluttony was
the maine path which ledde
Pharaos baker to the gal-
lowes: gluttony was the in-
strument that wrought Iohn
Baptist his death: Nabuzar-
don the chiefe cooke of the
king of Babilon, burnt the
temple, and destroied the ci-
ty Ierusalem. Balthasar the
king of Babilon in his great
and sumptuous banquet, saw
a hand writing on the wall,
Mele, Thekel, Phares, & the
same night he was killed by
the Caldeans: The people of
Israel late downe to make
good cheere, and rose vp to
play: but whilste the meat
was yet in their mouthes, the
wrath of God fell vpō them,
and destroied them all, for
they

Gen.2 5.

Gen.40.

Mat.14.

Dan.5.

their voluptuous and lewd kind of living. The rich man which did feast, banquet, and abound in worldly pompe & vanity, is buried in hell. Vitellius also was so much given to gluttony and excess, that at one supper he was served with two thousand seuerall kind of fishes, and with 7000 flying foules. Also Aristotle mocking the Epicures, said, That vpon a time they went all to a temple together, beseeching the gods, that they would giue them necks as long as Cranes and Herons, that the pleasures & taste of meat might be more vp to long, complaining against nature for making their neckes too short.

1. Lechery is a strong tower of mischiefe, and hath many

264 : The Picture of a
many vpholders, as needi-
nes, palenesse, anger, lust, dis-
cord, loue, and longing.

2 Concupisence in de-
crepit olde age, is loath-
somes, in youth excesse, &
betweene both, the fruite of
idlenes.

3 Concupisence is an e-
neiny to the purse, and a foc
to the person, a canker to the
mind, procuring blindnesse
to the vnderstanding, hard-
nes of hart, & want of grace.

4 Cocupisence is a finne
finished with sorrow, a lust
that groweth by cōtinuance,
an infamy nourished by la-
ciuousnes.

Of Enuy.

Cap. 39.

ENUY is a grieve arising of
other mens prosperity, to
which

perfit Commonwealth. 265
which vice malignity is al-
waies a confederat: this hate
or envy springeth of certaine
pleasure or delight, concea-
ued by other mens harme, al-
though it reapeþ nor enioy-
eth pleasure or profit thereby, yet as being an enemy
to vnity, reioyceth thereat.
This triuiall vice is said to be
the mother of wickednes, and
accounted to sit in an imma-
ginary theater, her palace is
a dim & hollow vaute, wher-
in she waxeth pale & wanne,
as hauing the cōsumption of
the liuer, looking askwint, as
borrie vnder Saturne, flow-
ing with gall, as hauing no
affinity with the doue, neuuer
reioycing, being conceaued
without a splene, yet sinileth
at other mens misfortune,
being in a league with the

N Cro-

266 The Picture of a
Crocodile: shec is alwaies
carefull, and neuer resting, as
though she were an arme of
Ixions wheele. This vice, as
the Poets doe say, is a mon-
strous vermine, and an ene-
my to concord, engendred
and hatched by the vgly Me-
gera of hell, that feedes and
crāmes her gorge with dra-
gons, and fomes out againe
deadly poysen; then which
vice, nothing is more perni-
cious to the estate of the cō-
mon welth: for what may be
more vnseemly and dete-
stable, then one man to pine
away at an others good e-
state, or rejoyce at an others
harme? The causes that doe
bring foorth this yile bratte,
are many, (as diuers doe re-
heare) whereof one, as I my-
self by experieēce haue partly
knownc,

perfit Common wealth. 267
knowne, is, that wheras soime
springing from base stocke,
and withall like the Scaribe,
bearing lowe thoughts, yet
haue enuyed and grudged at
others, that both by nature
and nurture, were well qua-
lified, & of good deserts, be-
cause they were not willing
to see any other prosper or of
any estimation and dignity;
not because they hate praise
or dignity themselues, but
because they haue nothing in
themselues worthy of fame,
nor any sparkle left by their
posterities, that might right-
ly chalēge any prerogatiue:
and this is the meanest sort
of enuy. Some other are en-
uyed by the better sort, for
their hauty & insolent pride,
who will admit no coequall,
or second. Such a one was

N 2 Seso-

268 *The Picture of a*
Sesostris, who was so proud
& haughty, that whensoeuer
he went to the temple or any
whither in publike, caused
his chariot to be drawne by
four tributary Kinges or
great Lords, in stead of hor-
ses : shewing thereby, that
none of the other kings or
captaines were to be com-
pared to him in vertue and
prowesse. And this sorte of
envy is somewhat tolerable.
Some others are enuied, be-
ing promoted to honour and
dignity, or increasing in
wealth & substance: so like-
wise the good of the euill &
lewd sort, are hated for their
goodnes and vertue, which
vice is intolerable, and as
vnsit to be in the Common-
weale, as a coward in warres:
wherfore saith a worthy man
named

named Demorus, that the lawes did not forbid euery man to liue according to his owne wished desire, vnlesse the one were enuious & injurious to the other : meaning, that enuy was the onely beginner and stirrer vp of hatred, and of other vices. Such was the enuy of Themistocles, who repined and was puffed vp with great enuy, when he perceyued Melciades to be honoured for his conquest, that he could not take quiet rest, and beyng deimaunded what might be the cause thercof, answered, that the triumphes of Melciades would not suffer him to take any rest. Wherein he shewed himself a vicious man and worthy of reproch. But on the contrary side, Socrates

270. *The Picture of a*
being told that he was enui-
ed of one, appeased his anger
and answered, It is not ma-
terial: alleadging, The harne
will be his, and not mine: for
both his owne ill hap, and my
good successe, shall torment
and put him to paine: Ad-
ding that of Horace, *Invidus*
alterius rebus macrescit op-
mis: The enuious man pines
away, to see an others pro-
perity.

1 A discreet man had ra-
ther be enuied for prouident
sparing, then pitied for his
prodigall spending.

2 Enuy is the daughter of
pride, the companion of mag-
nificence, the beginner of se-
crete sedition, & the perpe-
tual corrupter of vertue.

3 Enuy swalloweth vp the
greatest part of her own poi-
son.

4 The

4 The enuious man that carieth hatred in his face, and folly in his head, is combred with two wormes, the one fretteth life, the other consu-
meth goods.

Of Couetousnes.

Cap. 40.

Couetousnes is a defor-
mity of the soule, wherby
a man most greedily desireth
to heape riches frō all partes
without measure, regarding
not how vniustly hee detai-
neth goods belonging vnto
others, so that he may aug-
met his riches, which he ga-
thereth with great trauailes,
& keepeth them with more
dāger. The couetous man is
alwaies ready to aske, but
slow to giue, and bold to de-
ny: all that hee spendeth, he

N 4 thinketh

thinketh it lost, and after expense he is full of sorrow, full of complaints, froward and hard to please, hee is prest with care, & sigheth through the remembraunce of that which is spent, he is troubled in minde, tormented in body, & if ought goe from him, it is much against his will, GOD wote, hee maketh his owne gifts glorious, and embraceth not that which hee receiueth from others, he giueth in hope to receiue, and of his giftes he maketh his gaine, he is free of expense where others beare þ charge, very sparing in spending of his owne, he forbeareth his food, his treasure to encrease, he pineth his body, to multiply his gaine, hee putteth backe his hand, when hee ought

perfit Common Wealth. 273
ought to giue, but he stretch-
eth it farre forth, when he is
to receiue any thing: how-
beit, the wealth & substance
of the vnrighteous shalbe
dried vp as a riuier, because
goods cuill gotten are soone
againe consumed; for it is a
iust iudgement, that wealth
of cuill beginning, should
haue an cuill ending, & that
those things which be vniust-
ly gathered, should bee vn-
iustly and vnthriftily scat-
tered: The couetous man hath
therefore his condemnation
in this life, and in the life to
come. Tantalus, as the poet
saieth, thirsteth amidst the
waters; euен so the couetous
man stādeth in need amōgst
all his great wealth, to whom
that which hee hath, doth as
much good, as that which he

N 5 hath

274 *The Picture of a*
hath not, because hee neuer
yleth it, but alwaies gapeth
after things not as yet obtai-
ned: hee is, saith the Wise
man, as though hee were
rich, when he hath nothing,
and is as though hee were
poore, when he flourisheth in
welth. The couetous man &
the pit of hell do both of them
deuoure, but they do not di-
gest, they receiue both, but
they doe not render againe:
the niggard doth neither pi-
tie those that suffer afflicti-
on, nor yet haue compassion
of those that are in misery,
but hee forgetteth his dutie
to GOD, and the due to his
neighbour, seeking his owne
harme and disquietnesse: for
hee holdeth backe the due
vnto God, he denyeth to his
neighbour things necessary,
and

and withdraweth from himselfe things that be needfull, he is vnthankfull to GOD, vnkinde to his neighbour, & cruell to himselfe. To what vse hath the couetous man substaunce, and to what end hath the spitefull & malitious man gold? how can he that is euill to himselfe, be good to others? Or he that taketh no profit of his owne gotten goods? He that hath the substaunce of this worlde, and seeth his brother in necessi-
ty, and shutteth vp his com-
passion from him, howe dwelleth the loue of GOD in him? For hee loueth not his neighbour as himselfe, whom he suffereth to perish for hunger, and consume for neede, neyther doth he loue God aboue all thinges, who
more

276 *The Picture of a
more then God, respecteth
gold and siluer.*

1 The couetous man bet-
tereth no man, and worse be-
friendeth himselfe.

2 A couetous mans purse
Is the deuils mouth, his life is
to liue a begger, and his end
to die in want.

3 Riches gathered by the
couetous, are lightly wasted
by the prodigall person.

4 The couetous man can
learne no truth, because he
loseth the truth.

Of V fury.

Cap. 41.

VSury is an actiue element
that consumeth all the
fewell that is layed vpon it,
gnawing the detters to the
bones; and sucketh out the
bloud

bloud & marrow from them, ingendring money of mony, contrary to the disposition of nature, and holding a disordinate desire of wealth; of which it may be said, as it was to Alexander, of the Scythians, What needest thou of riches which constraine thee alwaies to desire? thou art the first, which of abundance hast made indigence, to the end that by possessing more, thou mightest with more ease by vnlawfull vsury enjoy that thou hast not. This vice is so lothsome, and contrary to equity and reason, that all nations, which were led by the instinct of nature, haue alwaies abhorred and cōdemned it, in so much as the conditiō of theeues hath bin more tolerated, then vsury: for

278 *The Picture of a*
for theft was wont to be pu-
nished but with double resti-
tution, but usury with qua-
druple: and to speake truly,
these rich & gallant usurers
do more robbe the people, &
purloine from them, then all
the publike theues that are
made examples of iustice in
the world. It is to be wished,
that some would examine u-
surers books, & make a bon-
fire of their obligatiōs, as that
Lacedemonian did, whē A-
gesilaus reported, that he ne-
uer saw a clearer fire: or that
some Lucullus would deliuer
Europe frō that contagion, as
that Romaine did Asia in his
time. Licurgus banished this
canker worne out of Sparta,
Amasis punished it severely
in Egypt, Cato banished it
out of Sicilia, & Solon con-
demned

deinnd it in Athens. How
much more should it be held
in detestation amongst Chri-
stians? S. Chrysostome com-
pareth it fitly to the biting of
an Aspe: as he that is stung
with an Aspe, falleth asleepe
as it were with delectation,
but dieth yet he awaketh: so
money takē in vsury, deligh-
teth & contenteth at the first,
but it infecteth all his posses-
sours, & sucketh out the mar-
row of them suddenly. Se-
ing that it is so abominable
by the lawe of God and na-
ture, let vs shūne it as a toad,
& fly from it as from a Coc-
katrice. But if these perswa-
sions will not serue, let them
turne their eies to these ex-
amples following, wherein
they shal see the manifest in-
dignation of GOD vpon it.

Sergius

280. *The Picture of a*
Sergius Galba, before hee
came to be Empcrour, being
president of Affrica vnder
Claudius, when as through
penury of vitailes, corne,
& other food were very spa-
ringly shared and deuided a-
mongst the army, punished a
certaine souldier, that solde a
bushell of wheate to one of
his fellowes, for a hundred
pence, in hope to obtaine a
new share himselfe : in this
maner he commaunded the
Questor or treasurer to giue
him no more sustenāce, since
he preferred lucre before the
necessity of his owne body,
and his friends welfare, ney-
ther suffred he any man else
to sell him any, so that he pe-
tished with famine, and be-
came a miserable example to
all the army of the fruites of
that

perfit Common wealth. 281
that foule dropsie couetous-
nesse.

1. Vsurp is like a whirl-
pool, that swalloweth what
so euor it catcheth.

2. The serpent hidden in
the grasse, stingeth the foote,
& the vsurer vnder shadow
of honesty, deceiueth the
simple.

3. Vsurp deceiueth the
belly, taketh away the ti-
tle of gentry, and becom-
meth carelesse of the soules
safety.

4. Couetousnes findeth
out vsury, vsury nourisheth
idlenes, idlenes is the bri-
nger foorth of euils.

Of Ambition.

Cap. 42.

Ambi-

Ambition is an unmeasurable desire to enjoy honors, preferments, estates & great places of dignity; it is a vice of excess, and contrary to modesty: repugnant to this, amongst the Romanes there was decreed a law, to this end or purpose, viz. that none might obtaine any dignity, or other function, by proouing liberall, bestowing giftes, or in vsing any other unlawfull meanes; which law yeelded no fauour to the offender: For whosocuer were found guilty & condemned, should assuredly suffer death. Which law, doubtlesse, was needfull, waying what sundry calamities by ambition happen: for they that be ambitious, are, as it were, with Icarus wings carried with

perfit Common wealth. 283
an vnsatiable desire of suffe-
raignty, admitting of no pe-
riod, or stay, from the lowest
centure, to the highest hea-
ues. If they that are with this
vice attainted, doe obtaine
any authority, then as suppo-
sing the rights of law to bee
in their owne handes, they
will effect what they list,
deeming whatsoeuer is plea-
sing vnto them, is lawfull. By
reason hereof, they do seuer
themselues, as though they
were by nature melancholike,
& giuen to embrace solitari-
nesse, fearing contradic-
tions, or censure of any others
touching their enormities,
wherby diuers iniuries haue
risen: For as Osorius saith,
The more hawtie mind and
noble a man hath, that is desis-
tous of glory & estimatio, the
more

284 *The Picture of a*
more easie hee is to and fro
carried by euery blast, to
accomplish any thing against
equity. To this lothsome vice
couetousnes, must needes be
annexed a property, other-
wisc the vaine glory of am-
bition and prowde ostenta-
tion of the ambitious man,
could not bee suggested:
whose *summū decus & chiefē*
decorū of honor, do consist
in being imperious, & carie
a gret port, & sway: to the
vnderprepting wherof, his
authority must needes bee a
means to procure him coine,
to cure his care, and vphold
his calling, which is contrary
both to the law of God and
man, & against the right rule
of modesty. Aristotle ter-
meth him modest, who desi-
rcth honour as he ought, and

perfit Commonwealth. 285
no otherwise then it becom-
meth him: but he that desi-
reth it more then he ought,
by an vnlawfull meanes, is
ambitious, & is carried away
with the perturbation of in-
temperācy. Ambition neuer
suffreth those that haue once
entertained it, as a ghest, to
enjoy their present estate
quietly, but maketh them al-
waies empty of goods, and
needy, it caufeth them to cō-
temne that which they haue
gotten by great paines and
trauaile, and which not long
before they desired very ear-
nestly, by reason of their new
imaginacions and conceites
of great matters, which they
continually practised, but
haue neuer their minds satis-
fied and contented: the in-
crease of power & authority

286 *The Picture of a*
is the cause whereby they are
induced, and carried head-
long to commit all kinde of
iniustice, flattering them-
selves in furious and frantik
actions, that they may haue
accesse to the end of their in-
finite plottes, and enjoy that
proud and tirannicall glory,
which contrary to all dutie
they haūt after. Spurius Mc-
ilius a Senatour of Rome was
murthered for his ambition,
and his house rased by Tici-
matus the dictator of Rome,
because he sought by meane
of certaine dole or distribu-
tion of wheat, to make him-
selfe king of Roine. Marcus
Manlius was also for the like
occasion, throwen downe
from the toppe of a rocke.
Therefore it appeareth suffi-
ciently vnto vs, how perniti-
ous

ous this vice of ambition is
in the soules of great men,
and woorthy of perpetuall
blame.

1 Ambition is a serpente,
which pryth into euery
mans thoughts, & slyly insinu-
ateth her selfe into the bow-
els of men.

2 The ambitious man,
that endeuoureth to plunge
and deppresse another, to en-
joy prefermet, in stead of su-
periority, attaineth indignity.

3 Men that are enuious,
placing their thoughts in the
hieſt theater of honour, their
fortune b̄eyng lawe, must
needs liue a male-contented
life.

4 An ambitious person
will alway wander astray out
of the right way, to attaine to
the heighth that his hart desi-
rath.

5 The

5. The ambitious is of
such vnaquainted fittes, and
mouing spitories tempered,
that he neuer contents him-
selfe in any vocation.

Of Anger.
Cap. 43.

Anger is *furor brenis*, a
short fury, or as Aristotle
saith, the suddaine inflama-
tion of the bloud, causing the
motions of the spirits, and al-
teration of the hart: it is also
a desire of reuenge, or a rech-
lesse care of friendship, and
an enemy to reason; wherby
springeth such a hurly burly
in the mind, that reason, du-
ring this fury, cannot be heard,
nor vnderstanding obeyed;
no more then lawes or ma-
gistrates are regarded in a
State.

perfit Common wealth. 289
state tornē and rent with evil
dissensiō: but in this trouble,
the passions, which do waxe
most mutinous and trouble-
some to the quiet rest of the
spirites, doe first arise in the
appetible and concupisble
part: that is to say, in that
part where the soule doth
exercise his facultie of desi-
ring or reiecting things pre-
sented vnto her, as being
things contrary to her wel-
fare and preseruation. Chol-
ter knoweth not how to be
silēt, but is very rash, vnwa-
ry & vnauidised in all things:
whereby it happeneth, that
thos headlong persons rūne
often into such daunger, as
they never gette out, by rea-
son of their anger. Clitus &
Calisthenes were the occa-
sion of their owne destru-

O Etion,

290 *The Picture of a* ~~ing~~ *tion, for that they had bene*
ouerbold in reproouing Alexan-
der; wheras by modest
& humble admonition they
might haue reclaimed him,
saued themselues, and got-
ten the grace and fauour of
their lord and master. C. Fla-
minius, and M. Marcellus,
two consuls of Rome, both
valiant and hardy souldiers,
were notwithstanding surprised
and ouerthrown in the
end by Hannibal, by reason
of their ouermuch foward-
nes, & making too hasty triall
of their fortune; wheras con-
trarywise, Fabius Maximus
being a more sober and tem-
perate Captaine, neuer en-
terprised any thing, but with
great aduisednesse, and with
such deliberation, consider-
ed of the circumstance of
each

perfis Common Wealth. 291
each thing, that Hannibal
could never entrappe him in
his ambuslies, though he pla-
ced them never so cunning-
ly. When Hieron king of Si-
cilia had murthered certaine
of his friendes, and the re-
port knowne thorowe the
country, Epicharimus, who
understood of the matter,
within a while after was bid-
de to supper with the king,
and by reason of hisaboun-
dace of choller he could not
dissemble, but cried out as-
soone as hee saw the king,
and reproued him for his in-
fidelity and horrible mur-
ther, saying, Why didst thou
not call mee to the sacrifice
that thou madest of thy
friends? which was the cause
that he lost his owne life al-
so, and by this meanes made

O 2 the

the tyraunt more feare and
cruell then hee was before.
Plutarch also reporteth, that
when Dionysius the tyrant
asked the wise men of his
Court, which copper was
the best, Antiphon answe-
red very readily, that in his
opinion that was the most
excellent, whereof the Ar-
thenians had made the pi-
ctures of the two tyraunts,
Armodius & Aristogitó. This
was a quicke answere, & spo-
ken in anger; which not-
withstanding so stucke in the
minde of the tirant, that hee
could never bee appeased,
but with the life of him that
uttered it: which verifieth
the saying of Quintilian, co-
cerning those bitter and cha-
lerike natures, viz. that had
rather lose their liues, then
haue

perfitt Common wealth. 293
haue a bitter girde.

1 There is no safe coun-
sell to bee taken from the
mouth of the angry man.

2 He detaineth himselfe
frō anger, that remembreth
his ende, and feareth GOD:
the one restraineth presump-
tion, the other appeaseth im-
patience.

3 Anger is an inward
griefe, and vexation of the
minde, thirking after re-
uenge.

4 With the angry man
we must not be importunate
in matters of consequence,
but should deferre our peti-
tion vntill a cōuenient time,
which might mitigate his an-
ger.

O 3: flm Of

Of Sedition.

Cap. 44.

Sedition is an euill quality, which so much troubleth the quiet rest, & paissions of þ soule, & is accompanied with most dangerous effects, and yet nothing so dangerous as those which follow after. For why? These first motiōs, being bred and formed in that part, by meanes of the obiect which presenteth it selfe, doe passe forth in contynently into the irascible part of the minde, that is to say, to that part, where the soule seekes all meanes possible of obtaining or auoyding that which seemeth vnto her good or bad: for the auoinding hereof we must not iuitate nature, which,

perfit Common Wealth. 295
which, as Empedocles saieth,
vseth no other means to de-
stroy, ruinate and ouerthrow
her creatures, then discord,
& sedition, and (as Thucidi-
des saith) comprehendeth in
it al kind of euils. Seditiō the
being taken generally, is no-
thing els but an euill impo-
stume, so hurtfull to al estates
and Monarchies, that it is the
seed and roote of all kind of
euils, euen of those that are
most execrable, it ingen-
dredeth & nourisheth want of
reuerence towards God, dis-
obediēce to magistrates, cor-
ruption of maners, change
of lawes, contempt of iustice,
& base estimatiō of learning
& science. Thucidides spea-
king of the generall dissen-
tion amongst the Grecians,
for diversitie of gouernmēts,

O 4 which

296 *The Picture of a*
which they sought to bring
in among themselves, some
desiring to be gouerned in a
Democratice, others in an O-
ligarchie, rehearseth incredi-
ble euils that arose of that
warre. As soone (saith he) as
any mutinies, disturbāces or
vprores were knownen to be
committēd in one place, others
were encouraged to doe
worse, as to enterprise some
new Stratagēme, to shewe
that they were more froward
then others, or more insol-
ent & hote in reueging the
selues. This is that which Di-
amades obiectēd to the A-
thenians by way of reproch,
that they neuer intreated
of peace, but in mourning
gownes: namely after they
had lost many of their kins-
folks in battels & skirmishes

after

perfit Commonwealth. 297
after long sedition.

1. Sedition is a hell to the
minde, a horror to the con-
science, suppressing reason,
and inciting hatred.

2. There is no greater cru-
elty then sedition, whereby a
man continually murthereth
himselfe liuing.

3. A seditious man wax-
eth leane, with the fatnes of
his neighbour.

4. Hidden sedition is more
daungerous, then open en-
mity.

Of Warre.

Cap. 45.

Warre is of two sortes; ey-
ther ciuill, or forraine: ci-
uill warre is the ouerthrower
of all estates & monarchies,
and the very roote of all euil,

O 5. which

298 *The Picture of a*
which ingēdret want of re-
uerence towards God, diso-
bedience to Magistrates, cō-
tēpt of justice, being sprung
of the diuersitie of religion;
but in effect, ambition. And
forreine warre is a more law-
full contention, as being or-
dained for religion sake, and
to procure peace and vnitie.
This ciuil war stirreth vp a-
gainst himselfe, beth the ha-
tred & weapons of his neigh-
bours, to him that desireth it.
For hee that vexeth his sub-
iects vnworthily, seeking ra-
ther to rule ouer them by vi-
olēnce, then to gaine their
good wil with iustice, he quite
ouerthroweth his countrey,
preferring dominion and
greatnes of his power, before
the benefit of the same: he is
brought oftentimes in sub-
iection

iection to his enemies, and diminisheth his owne autho-
ritic, whiles he laboureth to posseſſe another mans right
by violence. Augustus the
Emperour said, That to haue
lawfull warre, it must bee
commended by the gods,
and iustified by the philoso-
phers. And Elius Spartianus
affirmeth, that Traian one-
ly of the Romanes, was
neuer ouercome in battel,
because hee vndertooke no
warre, except the cause
thereof was very iust. But
wee may well say, that no
warres betweene Christians
are iustified, but that still
there remaineth some cause
of scruple. Moreover wee
see, that the famine and pe-
stilence most commonly fol-
low war: for the abundance

of

300 *The Picture of a*
of all things being wasted,
want of victuals must needs
follow, wherupon many dis-
eases doe growe. Briefly it
bringeth nothing with it, but
a heape of miseries, and easi-
ly draweth and allureth the
violence and euill dispositiō
of many, to follow the estate
of time: for they that desire
a chaunge, are very glad of
such an occasion, to ground
their platformes vpon, which
they could not do in time of
peace, because men are then
of better iudgement and af-
fection, as well in publike, as
also in priuate matters. It
was for these considerations,
that Phocion the great Cap-
taine of the Athenians la-
boured to stoppe the warre,
which the people of Athens
determined to make against
the

perfit Common wealth. 301
the Macedonians, at the per-
suasion of Leosthenes: and
being demāded, whē would
he counsaile the Athenians
to warre? When I see (quoth
he) that the yoong men are
fully resolued to leaue their
riot, that rich men contribute
money willingly, and Ora-
tors abstaine from robbing
the Common welth. Neuer-
theles, the crune was leuied
against his counsell: and ma-
ny wondring at the greatness
and beauty thereof, asked
him, how hee liked that pre-
paration. It is faire for one
brunt, said Phucion: but I
feare the returne and conti-
nuance of the warre, because
I doe perceyue, that the city
hath no other meanes to get
money, or other furniture, or
men of warre besides those.

And

And his foresight was approued by the euent: for al-
though Leosthenes prospe-
red in the beginning of his
enterprise, (wherupon Pho-
cion being deinaūded, whe-
ther hee would not gladly
haue done al those great and
excellent things, answered
that he would, but not haue
omitted that counsell which
he gaue) yet in the end hee
was slaine in the voyage, the
Grecian army ouerthrowne
by Antipater & Crateres too
Macedonians; and the city
of Athens brought to that
extremity, that it was con-
strained to send a blanke for
capitulatio of peace, & to re-
ceiue within it a garrison of
strangers. Thus it falleth out
commonly to those, that seeke
for warre by al means, either
by

perfyt Common wealth. 303
by right or by wrong.

1 Warre should be considerately begū, but speedily ended.

2 The euent of warre are doubtfull, but the damage certaine.

3 Warre by might maketh his ancestors whō he pleseth.

4 Where there is confusion, there is diuision, & both are the procurers of warre.

A Conclusion to the Magistrates.

Cap. 46.

TO further the gouernmēt of a common welth, many prouisoes may be inuented, which must be aswell noted to the simple, as to the careful magistrate, vpon whō relieth the charge hereof, not applying himselfe outwardly to that

that which his conscience inwardly reprooueth, lest hee should be said, wilfully torts the lawe of God. What greater felicity can happen to any earthly wight, when hee is by the highest Father pressed with care of ciuil regiment, that wholly dependeth vpon vertue, and onely for the accōplishment therof is put in yre, then as beying surcharged with this great burden, or ouerladen with it, to find a comfort to mitigate his distresse, tempered with a mild medicine of hope, that rooteth out the cakred flesh of despaire, with the plaster of trust? In this forme of government, &c in the florishing state of all people, by the reforming of all degrees, it is good to strike the stith whilst the

the yron is hote, and amend
al faults while they are green
and fresh, which may not be
but by the seruitude of laws;
& also to prouide, that in all
points, the common sort bee
tractable and obedient, and
the magistrates diligent and
careful to rule, as conscience
and duty bindeth the: which
being once stained with in-
justice, is alwaies tied with
a guilty remorse. Otherwise
if they practise discreetly &
reuerently those things that
are godly and lawfull, that
their consciences may bee
cleere, and others by their
doings not offended, then it
may bee said generally, as it
was of the great king of Mus-
covy, (who was thought to
controll all the Monarchs
of the world, hauing gotten
such

such authority ouer his owne
subiects, as well ecclesiasti-
call as secular, to whome it
was lawfull to dispose, as it
were, at his pleasure, of their
lives and goods: no man be-
ing willing to gainesay him,
they also confessing publikly
& openly his imperiall regi-
ment, alledging withall, that
the will of their Prince was
the will of God, and all what
soeuer he did, they acknow-
ledging it to bee done by
diuine prouidence. Hee is
(said they) The porter of
Paradise, The chamberlain
of God, and the executor of
his will. By which meanes he
grew so mighty within a
little while, that all his neigh-
bours, which were the Tar-
tarians, Suevians, yea and the
Turks themselves, canoniz'd
him,

him. Where such loue and
obediēce is wrought in sub-
iects towardes their soue-
raigne, and of the soueraigne
towards his subiects, there
shall vertue enjoy her free-
dome, and possesse her priui-
ledge by the rights of law, &
all the people shall flourish
with equity: Justice shall
maintaine peace, peace shall
procure security, security
shall nourish wealth, wealth
felicity. Where want hereof
breedes a flatte denial or not
like sufficiency to all, in re-
spect of this defect, let none
be dissimated, at his small ta-
lent, or grudge at an others
greater prosperity: for with-
out doubt, nature hath by
her secrete motion, denied
none some perfect quality to
supply that want, which in
himselfe

himselfe breedes discontent
or mislike: for euē as the fish
hauing no cares, hath most
cleere eyes, so though want
of dignity bee a disgrace to
some, though want of coyne
discontent diuers, & though
lacke of wealth impaires the
credite of many, yet nature
hath supplied that outward
ornament, with such an inter-
nall guerdon, as a loyall and
a louing heart guided with
constancy, willingly dyeth
for the good of the common
wealth, or spendeth all his
time in the procuring of the
security thereof. But on the
contrariside, if the commu-
nalties continue rude, & stif-
necked in behaviour, reclai-
ming against the precepts of
virtue; or if officers or ma-
gistrates securely neglect the

execucion of lawes: then will the want of gouernment breed licentious liberty, liberty procure opē wrong, wrōg doing escape scotfree: wherby the people, as taking hart at grasse, are encouraged vnto lasciuious lewdnes, & the most part shall be oppressed with violēce, by lawlesse pra-ctises, robberies, & intolera-ble oppresions; & the silly simple shall be quelled with extremities, and pressed with open wrōgs, & the chiefest of all shall enjoy securely ney-ther life, nor goods, to the great dishonour of officers, and vtter disparagement and scandall of the Common wealth,

F I N I S.